Vol. VI. No. 3 JULY, 1957

TAMIL CULTURE

JOURNAL OF THE ACADEMY OF TAMIL CULTURE

Professor Sethu Pillai Doctorate Commemoration Number

CONTENTS

THE WESTERN INFLUENCE ON TAMIL PROSE
K. K. Pillay 159

FROM WISDOM'S ANTIQUE HOME
John Spiers 176

DRAVIDIAN PHILOLOGY
Suniti Kumar Chatterji 195

EMPHASIS IN EARLY OLD TAMIL
Kamil Zvelebil 226

A SEMINAL PERIOD OF INDIAN THOUGHT
Xavier S. Thani Nayagam 235

ON A SPECIAL LOCUTION IN SOUTHERN KANNADA
S. M. Katre 246

DR. R. P. SETHU PILLAI — An appreciation
S. M. L. Lakshmanan Chettiar 248

REVIEWS 250

NEWS & NOTES 262

SYSTEM OF TRANSLITERATION 265

THE TAMIL SCRIPT 267

All Rights Reserved

Rs. 7 yearly

TAMIL CULTURE

EDITORIAL BOARD:

Chief Editor:

REV. DR. XAVIER S. THANI NAYAGAM, University of Ceylon

Members:

REV. P. CEYRAC, S. J., Loyola College

DR. A. C. CHETTIAR, Annamalai University

MR. M. M. GHANI, Divisional Inspector of Schools, Madurai.

DR. K. KANAPATHI PILLAI, University of Ceylon

DR. S. G. MANAVALA RAMANUJAM, Former Vice-Chancellor, Annamalai University

MR. T. P. MEENAKSHISUNDARAM PILLAI, Presidency College

DR. S. MUHAMMAD HUSAYN NAINAR, Djakarta, (Indonesia).

DR. K. K. PILLAI, University of Madras.

MRS. RATNA NAVARATNAM, Dist. Inspectress of Schools, Ceylon.

MR. S. RUDRAPATHI, Central College, Bangalore.

MR. M. K. SHANMUGHAM, Sir Theagaraya College, Madras.

MR. V. I. SUBRAMONIAM, University of Travancore

MR. P. M. SUNDARAM, Osmania University

MR. P. THIRUGNANASAMBANDAM, Professor of Sanskrit, Presidency College.

(The office-bearers of the Academy are ex-officio members of the Editorial Board)

ACADEMY OF TAMIL CULTURE

Office-bearers for 1956-57

President:

The Hon'ble MR. JUSTICE N. SOMASUNDARAM,
Puisne Judge, High Court of Judicature, Madras.

Vice-Presidents:

MR. R. P. SETHU PILLAI, University of Madras

MR. KARUMUTHU THIAGARAJAN CHETTIAR

MR. A. V. RAMAN

MR. A. SUBBIAH

Hony. Secretaries:

DR. M. VARADARAJAN, Pachaiyappa's College

MR. M. V. PANDIAN, Loyola College.

Hony. Treasurers:

MR. V. S. THYAGARAJA MUDALIAR

MR. C. AMRITAGANESAN

(See back inside cover page for names of members of the Governing Council)

Owing to the late receipt of contributions for the Professor Sethu Pillai Doctorate Commemoration number and the Caldwell Centenary Commemoration number, the July and October numbers have been unavoidably delayed, for which the Editor craves the indulgence of the subscribers.

Vol. VI. No. 3 JULY, 1957

TAMIL CULTURE

JOURNAL OF THE ACADEMY OF TAMIL CULTURE

Professor Sethu Pillai Doctorate Commemoration Number

CONTENTS

THE WESTERN INFLUENCE ON TAMIL PROSE	K. K. Pillay	159
FROM WISDOM'S ANTIQUE HOME	John Spiers	176
DRAVIDIAN PHILOLOGY	Suniti Kumar Chatterji	195
EMPHASIS IN EARLY OLD TAMIL	Kamil Zvelebil	226
A SEMINAL PERIOD OF INDIAN THOUGHT	Xavier S. Thani Nayagam	235
ON A SPECIAL LOCUTION IN SOUTHERN KANNADA	S. M. Katre	246
DR. R. P. SETHU PILLAI — An appreciation	S. M. L. Lakshmanan Chettiar	248
REVIEWS		250
NEWS & NOTES		262
SYSTEM OF TRANSLITERATION		265
THE TAMIL SCRIPT		267

All Rights Reserved *Rs. 7 yearly*

OUR CONTRIBUTORS

Dr. K. K. Pillay is Professor and Head of the Department of History, University of Madras.

Mr. John Spiers is Editor, *Values.*

Dr. Suniti Kumar Chatterji is an Emeritus Professor of Comparative Philology in the University of Calcutta, the President of the Asiatic Society, Calcutta and the Chairman of the West Bengal Legislative Council.

Dr. Kamil Zvelebil is the Head of the Department of Dravidology, University of Prague. He has translated many Tamil works into Czech and is an indefatigable research worker.

Rev. Dr. Xavier S. Thani Nayagam is founder and Chief Editor of this Journal. He is a member of the Department of Education, University of Ceylon.

Mr. S. M. Katre is Director and Editor, Deccan College Sanskrit Dictionary Department, Poona.

Mr. S. M. L. Lakshmanan Chettiar is a journalist and author, and has written a number of books of travel in Tamil. He is Public Relations Officer, Annamalai University.

The Western Influence on Tamil Prose

K. K. PILLAY

I

It is a matter of pride and joy for all lovers of Tamil that the University of Madras has conferred the much-esteemed Degree of Doctor of Letters on '*Chollin Chelvar*', Professor R. P. Sethu Pillai. An ardent scholar and an assiduous worker in the cause of Tamil, Dr. Sethu Pillai has played a worthy role in the field of higher education and research in Tamil for well over three decades. He adorned at first the Tamil Department of the Annamalai University and has been adorning for the last two decades that of the Madras University. A brilliant and inspiring speaker, he has acquired great reputation through his lectures to students as well as to the wider public outside. It is accepted on all hands that Dr. R. P. Sethu Pillai is the master of a simple and charming style. If Tamil means sweetness, Dr. Pillai exemplifies it in an abundant measure through his enchanting power of expounding ideas. His choice diction has an unfailing musical effect. His phrases are invariably rhythmical and are always pleasing to the ear. Immensely resourceful and elegantly humorous, he has kept vast multitudes of listeners spell-bound through his skilful elucidation of themes of Tamil literature, drawing effortlessly from his perennial fountain of knowledge. *Tirukkuṛaḷ*, *Chilappadikāram* and *Kambarāmāyaṇam* are perhaps his favourite classics, but he is equally at home with other works and themes of Tamil literature as well. A brilliant and entertaining conversationalist, he spices his conversations, no less than his speeches and writings with appropriate illustrations and anecdotes from the boundless body of Tamil literature. Simple and affable, courteous

and cheerful, but always dignified and elegant, he is the embodiment of all that is best in the ripe old Tamil culture.

Many and varied are the subjects concerning Tamil language and literature on which he has conducted intensive researches. *Words and their Significance*, *Tamiḷaham—Ūrum Pērum*, *Tiruvalluvar-Nūlnayam* and *Chilappadikāra-Nūlnayam*, as well as works which examine the distinctive features of Tamil and of the Tamilians like *Tamiḷar Vīram*, *Tamiḷ Inbam*, *Tamiḷ Virundu* and those which seek to assess the contributions of the Western savants to the development of Tamil are some of the numerous themes on which he has furnished valuable additions to knowledge. The modern school of Tamil scholars, of whom Dr. R. P. Sethu Pillai is an outstanding representative, has brought to bear the knowledge of English thought and literary forms on the investigations into Tamil literature. It would not perhaps be inappropriate on this occasion of rejoicing on the conferment of the D.Litt. Degree on Professor Sethu Pillai that an attempt is made to estimate the influence of Western contact on the development of Tamil Prose.

II

Time was, and that, not too long ago, when it was considered a mortal sin against patriotism to speak of the benefits of the Western, and particularly of the English influence on Indian life and culture. Fortunately after India has secured her independence, the attitude has considerably changed for the better, and an impartial approach to questions of this kind is now possible. But another obstacle still persists. There is a vociferous school of thought which discredits and deplores all ideas of external influence on Tamil language and literature. Obviously this attitude is the outcome of a mistaken sense of prestige and a misdirected linguistic chauvinism. Immunity from external contact in the development of a language is by no means a virtue in itself. Assimilation of new ideas and

literary patterns is normally a healthy tendency which contributes to the virility and growth of a language and its literature. Isolation and imperviousness to external contact have led to the stagnation and decadence of many a social institution. Those who have developed an exaggerated and sentimental pride in their own culture and who have sedulously shut their eyes to the rest of the world have rarely escaped the force of degeneracy. It is worthwhile recalling that centuries ago, the acute scholar, Alberuni, observed that the Hindus of his time had too lofty an estimate of their own institutions. This self-complacency has been hardly conducive to their progress.

To realize the need for contact with others outside is by no means to suggest that the individuality of any particular language or institution should be allowed to be stifled by extraneous influence. It is perfectly understandable that the utmost vigilance should be exercised lest the external elements smother the distinctive merits of a language. It cannot be maintained that such a menace threatens Tamil now. In fact, the great merit of Tamil has been its capacity to absorb and assimilate the foreign elements and yet preserve its marked individuality. That reveals clearly the intrinsic resilience of Tamil, which is one of the world's earliest languages. The genius of a language is not comprised in its vocabulary, which might absorb a few words from others on account of intimate association with them. Therefore, neither false notions of prestige nor mistaken apprehensions of the future need handicap the attempt to assess the nature and effects of the Western impact on Tamil.

Though the European contact with South India began about the 16th century, it was only in the 18th and more particularly in the 19th century that the Western influence was felt in the different forms of literary production in Tamil. This feature was by no means peculiar to Tamil, for almost every Indian language felt the impact of the Western ideas and literary forms. The Christian missionaries

played the principal role in this matter. Therefore, it is not surprising that the influence of the West on Tamil was remarkably great, for the activities of the Christian missionaries were much more enormous in the extreme south than in any other part of India. Several distinguished missionaries like Robert de Nobili, Beschi, Caldwell and G. U. Pope devoted themselves first to the study of Tamil and later to the production of works in Tamil. Naturally their proficiency in one or the other of the Western languages influenced their literary activity in Tamil.

The introduction of the printing press was one of their priceless gifts to the country, and it proved to be an effective agency in increasing and popularizing literature. No doubt, the immediate objective of the missionaries was to provide a wide circulation of the Christian literatures, but in course of time, advantage was taken of this new facility to increase vastly the volume of literary production. Many missionaries took enthusiastically to the study of Tamil classics primarily in order to win the esteem of the local people. Thanks to their assiduous application, they succeeded not only in mastering the glorious treasures of Tamil literature, but, what is more important, they began making certain valuable contributions to knowledge through the Tamil medium.

Beginning from the latter part of the 19th century English education was making a marked progress among the intelligentsia of the country. The recipients of this new education read with enthusiasm the works of prominent English poets, novelists and other prose writers. The ideas contained in their works, as well as the literary patterns adopted by them inevitably influenced the Indian readers, particularly the most advanced among them. Before long it created a notable change in the world of literature. The West kindled on the Indian horizon lights that had not existed before. New forms of literary production appeared like the lyric, tragedy, comic opera and one

act play, on the one hand, and the novel, short story, essay, biography and diary on the other.

III

Indeed, prose received the most marked development during the modern age, and it is no exaggeration to state that the modern Tamil prose is essentially a product of the Western influence. In the early ages of Tamil literature, prose had hardly assumed a distinct stature of its own. Introduction, gloss, explanation and interpretations of poems were all that constituted prose in the Sangam age. It has been rightly said that anything that was not poetry passed for prose.[1] Certain prose passages are found interspersed with poetry in such works as Iḷaṅgō's *Chilappadikāram* and Perundēvanār's *Bhāratam.*[2]

From about the 8th century A.D. and more particularly after the 10th century A.D. Tamil prose assumed a notable prominence when several commentaries were written on the early classics. Among the most outstanding of these commentaries may be counted the works of Nakkīrar, Iḷampūranār, Cēnāvarayar, Nachinārkiniyār, Aḍiyārkunallār and Parimēlaḷakar. Though these, and later commentaries are products of great skill and profound learning, they are highly ornate and pedantic. At places they are more terse than the originals ; lucidity and readability are conspicuously lacking in the prose of these commentators.

A prose work approaching the modern type in certain respects appeared so late as the 18th century in the shape

---

[1] Tolkappiyar has prescribed the essential chracteristics of good prose. But very few productions conforming to his prescriptions have come down to us.

[2] It is a moot question whether this pattern of prose, found interspersed with poetry (Urai-idai-itta pattudaic cheyyul), was of indigenous origin or was an imitation of the Sanskrit *Champu.* The theory that Sanskrit and other languages borrowed the *Champu* from Kannada, as held by R. S. Mugali in "The Heritage of Karnataka" (1946) pp. 188-90, does not seem convincing. For one thing, Chilappadikaram is anterior to *Kavirajamarga* which refers to *Gadyakatha,* perhaps allied to the *Champu.* The earliest *Champu* works in Kannada available now are the *Pampabharata* and *Adipurana,* both of the 10th century A.D.

of a semi-historical composition. This is Ānandaraṅgan Piḷḷai's Diary which is written in a plain simple style. But little attention seems to have been paid to the quality of the composition; colloqualisms and local mannerisms appear far too frequently in this work of the so-called the 'Pepys of India', as well as in the continuation of the Diary furnished by Tiruvēṅgaḍam Piḷḷai, the nephew of Ānandaraṅgam Piḷḷai.

Impelled by their objective of capturing the imagination of the masses, the Christian missionaries took freely to writing in prose from about the 18th century. Treatises, pamphlets and exhortations appeared, which were all devoted to the expatiation of their religious doctrines. Simultaneous with this, certain missionaries undertook translations of the celebrated literary works of the West. For instance, there appeared in the 18th century Fr. Schultz's translations of the *Garden of Paradise* and *True Knowledge* which were rendered into what were called respectively as *Paradhi Tōṭṭam* and *Jñāna Kaṇṇāḍi.* Ziegenbalg of the Danish Mission at Tranquebar produced early in the 18th century not only a Tamil grammar but also a Tamil translation of the Bible. However, these early attempts at translation did not prove to be natural or readable. The style of the Tamil language adopted in the translations, too, left much to be desired. Despite these shortcomings, these initial efforts marked the commencement of a new epoch in literary progress.

Among the early prose writers who produced original works in Tamil the prominent leader was the Rev. Robert de Nobili, the founder of the Madurai Jesuit Mission. For about half a century (1606-56) he laboured hard in his missionary activities, in the midst of which he devoted his attention with characteristic zeal to the study and subsequently to the enrichment of Tamil literature. He compiled a Tamil Portuguese Dictionary and wrote several prose works like the *Ātma Nirṇayam, Kaḍavuḷ Nirṇayam, Anitya-Nitya-Vityāsam* and *Tattuvakkaṇṇāḍi.* No doubt,

the themes treated in these works pertained exclusively to Christian theology and metaphysics, but they led the way to the later development of secular writings in prose. It must be admitted, however, that Robert de Nobili's style was ornate and artificial, it was interspersed with too many Sanskrit words and idioms. But it is well to remember that this feature was in conformity with the literary convention of his time.

Unquestionably the greatest among the early missionaries who contributed to the development of Tamil literature was the celebrated Fr. Beschi, commonly known as Vīramā Munivar. Applying himself with indomitable zeal between 1710 and 1742 to the learning and subsequently to the production of works in Tamil, he proved himself to be a prolific and powerful writer. There was no branch of Tamil literature which he did not enrich. Prose received particular attention at his hands and though it is an exaggeration to hold that he is the father of modern Tamil prose, as has been suggested, there is little doubt that he made a substantial contribution towards the development of the prose style through his untiring efforts. True, the bulk of his prose works was of a polemical character, primarily intended to ridicule the protestant doctrines which were being popularized by the Danish missionaries at Tranquebar. His *Vēda Viḷakkam* (Explanation of the Sacred faith), *Vēdiar Oḷukkam* (The code of the conduct of the priests), *Pēdagamuṇarttal* (Rebuttal of Dissent) and *Lūterinattiyalbu* (The Nature of the Lutheran sect) are some of his prominent books in Tamil prose. Though the theological and didactical features dominated these works they were all written in a distinctly improved Tamil style. Force and directness were admirably combined with accuracy and persuasiveness in his mode of expression. Besides, he imported elegant sarcasm into his writings. This is seen at its best in his *Pēdagamuṇarttal* which contains his shrewed and pungent observations on the tenets of the Protestants. Equally interesting is his *Paramārtha Guru-*

katai, a humorous satire on the preposterous pretensions of certain contemporary Matādhipathis. His language is at its best in this small book and many of his characteristic expressions found in it have become widely popular in later prose. There is little doubt that Fr. Beschi's prose is decidedly simpler and clearer than that of Rev. Robert de Nobili.

The inspiring lead given by Fr. Beschi was followed up by several other missionaries, the chief of whom was C. T. E. Rhenius. He wrote amidst other prose works, a small book known as the *Vēda Udārana Tirattu,* which expounds the Christian theology in a lucid and persuasive style. While the missionaries thus contributed to the growth of Tamil prose, they circumscribed the range of writing because their works were confined to the domain of religion and theology. Fortunately the efforts of the Tamilian scholars turned to wider spheres of thought, though they, too, derived their inspiration from Western writers.

Ārumuka Nāvalar of Ceylon was one of the early prose writers who turned to secular subjects besides writing on religious themes. Having translated the Bible and rendered the *Periya Purānam, Kanda Purānam* and *Tiruvilayādal Purānam* into prose he produced a series of text books on a variety of topics for the use of school children. He was also the author of *Saiva Vinā Vidai* which is a catechism on Hindu religious tenets composed on the Christian model. He adopted a lucid and readable style, although he was frequently obliged to employ Sanskrit words. This feature was, again, in keeping with the trends of his time.

Regarding the subjects written upon, Ārumuka Nāvalar's literary activity marks a period of transition. He still clung to the medieval tendency of devoting great attention to religious themes. But he began to deal with secular subjects in his text books for schools. After his

time the transition to the modern line of approach has become marked. The modern period of Tamil prose, beginning from the last quarter of the 19th century, is a clear break-away from that of the medieval world with its mythological and theological domination. The range of literary effort became widened, and in thus broadening the vision and creating a new sense of values, the Western influence had no small part to play. As a result of this healthy change, a virile literature and new patterns of literary activity began to appear. The Tamil novel which arose in the 19th century was one of the prominent new forms.

IV

To begin with, there appeared translations and adaptations of Western novels. Even when attempts were made at producing original novels, for quite a long time, the inspiration was derived from the Western models. Among the earliest Tamilians who tried their hand at fiction, the foremost was Mayavaram Vedanayakam Pillai, the famous author of *Pratāpa Mudaliār Charitram.* It purports to be the autobiography of a man of affluent circumstances, faced with a variety of strange situations in domestic and social life. This novel has enjoyed a great popularity by virtue of its rollicking wit and realistic pen pictures, interspersed with appropriate proverbs and old saws. His style is simple and direct ; his narrative is lucid and vivacious. Vedanayakam Pillai is justly given a high place among those who contributed to the development of Tamil prose in its initial stage, in the 19th century. He was also the author of less known works like his *Suguṇa Sundari* and *Peṅmati Mālai*, but it is significant that his celebrated *Pratāpa Mudaliār Charitram* as well as the others are all clearly modelled on the simple Addisonian prose of English literature.

Next in order of time came the novels of V. G. Suryanarayana Sastri, a profound Tamil scholar. But, while the

development of the plot shows his originality, as revealed particularly in his *Mati Vāṇan,* the style he adopted was rather stilted and pompous. Saravana Pillai wrote the novel, *Mōhanāṅgi* which proved to be typical of the increasingly popular type of realistic fiction. It is pertinent to observe that the story of *Mōhanāṅgi* was shaped on the pattern of Charles Kingsley's *Hypatia.* Other realistic novels of the period included Srinivasa Aiyangar's *Pāri Tulai* (The Tiller's Daughter) and Rajavelu Chettiyar's *Anbānandam,* but it is well to remember that the plots of these respective novels were derived from contemporary English novels.

In the sphere of realistic fiction woven around the social life of the Tamils, the most outstanding success was achieved by the *Kamalāmbaḷ Charitram* of B. R. Rajam Aiyar, written in the last decade of the 19th century. The author himself states that he took Goldsmith's *The Vicar of Wakefield* as his model. But it is well to note that the *Kamalāmbāḷ Charitram* proved to be something more than a parrot-like imitation of the original. It was admirably attuned to the Tamilian environment, and even today, this novel has not lost its popularity. The style employed by B. R. Rajam Aiyar has also contributed to its success. He has written it in vigorous prose, though occasionally it tended to become ornate. He has revealed his marvellous power of narrating incidents in quick succession with a tempo and poise that serve to sustain the continued interest of the reader. About the same time there appeared Madhavaiah's *Padmāvati Charitram,* which, as a piece of literary art is superior to *Kamalāmbāḷ Charitram.* Madhavaiah wrote his novels with a purpose. He wanted to employ fiction as an agency of social reform, on the model of Charles Dickens. The style was often more vigorous than that of Rajam Aiyar, and it maintained a higher level of elegance.

The impetus given by these writers to Tamil fiction has been followed by numerous others since the beginning

of this century. Alongside with many original novels, there have continued to appear translations and adaptations of foreign works. It is interesting to observe that besides Western novels like those of Tolstoy and Hardy, Scott and Dickens, novels which had appeared in Bengali and other Indian languages, too, have been adapted into Tamil. Natesa Sastri adapted English novels like *The Massacre of Glencoe* and *Mrs. Candle's Curtain Lectures.* His own independent novel, *Dīnadayāḷu,* woven around the typical joint family, is realistic and interesting. His style, however, is ponderous and overladen with pedantic expressions. A simpler and more lucid type of prose was adopted by Ponnuswamy Pillai, Arni Kuppuswami Mudaliar, Vaduvur Doraiswami Aiyangar and others who either adapted or closely imitated the works of the well-known English novelist, G. W. M. Reynolds. Tamil fiction became popular at their hands. Though they seem to have cared more for the plot than for the style, on the whole, they, too, have contributed to the growth of Tamil prose.

In very recent times historical novels like the *S'ivakāmiyin S'apadam* and *Pārtipan Kanavu* have been written by Kalki based on local setting against the background of the Pallava and Chola empires of old. The historical novel provides ample scope for narration and thus for the development of prose. Kalki adopted a simple and lucid style in a humanistic vein, but never sacrificing elegance and equipoise. Besides the historical novels he has written other novels like *Tyāgabhūmi, Alai Ōs'ai,* and he was also a Tamil journalist of a high order. Though he has followed Western writers in respect of the plot, he has woven the stories in his own way. His style of writing has inspired several of his younger contemporaries and thus he has contributed to the development of Tamil prose in no small measure.

Now there appear quite a large number of realistic novels and several promising writers have risen in the field. The increasing popularity of the novel has its direct influ-

ence on the growth of the prose. However, it is not always that a high standard of elegance is maintained either in respect of the plot or of the style. The fantastic taste of the Talkie fans and the imitation of certain low types of Western novels have adversely affected the patterns of the novels and short stories as well as their prose style. Occasionally the attempt at employing pure Tamil is noticeable. While this by itself is a welcome feature, more often than not, the style is wasted on unworthy themes, and hence it becomes an artificial and stilted misfit.

V

The short story is essentially a product of modern times, and it owes its inspiration almost exclusively to the West. Though the *Tolkāppiyam* speaks of a pattern of prose suited to story writing and though stories occasionally occur in certain classics, the short story as such is a feature of recent development. In this sphere, too, Fr. Beschi led the way, but it has proved immensely popular at the hands of the Tamil writers of this century. Sporadic attempts made by V. V. S. Aiyar and Marai Malai Adikal have been ably followed up by writers like ‘ Kalki ’, ‘ Pudumai Pittan ’, Rajagopalan and a host of others. Now the writers of short stories are a legion. The didactic feature of many of the earlier stories was far too obtrusive. But, more recently the writers employ realistic themes, based on situations of every day life, particularly of the middle class society. The despicable lot of the widow, the overbearing tyranny of the mother-in-law, the pitiable position of the unemployed among the educated, the consequences of the disintegration of the traditional joint family system—these and similar features have provided endless themes at the hands of imaginative writers. This tendency has received its reinforcement from the Western models. Several stories found in Western languages have been either translated or adapted. Pudumai Pittan's translations of stories have appeared in two volumes, while his independent stories reveal, not infrequently the influence of Kipling, Tolstoy

and other foreign writers. K. P. Rajagopalan, too, has produced several realistic stories of his own, in the midst of which, he has translated into elegant Tamil the famous story of Dr. Jekyll and Mr. Hyde.

It is important to observe that the serious type of story, not necessarily didactical in aim, but elegant and edifying in itself is not much in favour now. In the West though even the vulgar type of story has frequently appeared, there have continued to arise ennobling stories of a high order, in respect of the plot, delienation of character and the style of narration. Perhaps it is not impertinent to suggest in this connection that the novel and still more, the short story demand a distinct elevation to a high and elegant standard. That would not only ennoble the prose style of Tamil but also the social outlook of the Tamilians.

VI

Even more than the novel and the short story, the essay of the modern type owes its origin to the Western model. The essay, as 'a loose sally of the mind' and yet appearing as a skilful piece of art, had attained a high standard of proficiency in English and several other European languages even by the 18th century, and has been, since then, developed enormously. In Tamilnad, as elsewhere, the most prominent agency for the popularisation of the essay as well as the short story is journalism, particularly through periodicals like the Quarterlies, Monthlies and Weeklies. In this direction, too, the original lead in Tamil Nad, was given by the Christian missionaries. The earliest periodical journal, the *Tamil Patrika* was begun in 1831 through Missionary effort. This journal provided preeminently essays on religion and theology, though articles of secular interest, too appeared occasionally. About the middle of the 19th century there arose several monthly magazines, established by the missionaries in the extreme south of Tamil Nad. The *S'uvis'ēṣa Prabala Viḷakkam* of Nagercoil, the *Narpōtakam, Jñāna Snēhan,* and *Dina*

Vartamāni of Palayamkottai and *Dēs'ōpakāri* of Neyyoor were some of the most prominent among them. The primary object of these journals was religious propaganda. Nevertheless, they helped the growth of the essay as a literary production. They were pre-eminently intended for the common masses and, therefore, they were written in an easy and intelligible style.

This initial impulse given to the essay provided the impetus for Tamil scholars of the land to turn to the writing of essays on secular themes. In 1865 certain Hindu scholars started the journal called the *Vivēka Viḷakkam* with the object of drawing the attention of people to the glaring superstitions which permeated the Hindu society. About the same time there appeared the *Amṛita Vachani,* and still later the *Vivēka Chintāmaṇi* which were all intended to provide an up-to-date knowledge on current affairs and to improve the position of women in particular. Soon the *S'en Tamiḻ* of the Madurai Tamil S'aṅgam appeared as a high class literary journal, while the *Siddhānta Dīpikai* arose as a periodical devoted to the S'aiva Siddhānta philosophy.

Now there are myriads of Monthlies and Weeklies, devoted to essays and short stories. But, more often than not, the story seems to hustle out the essay. This tendency deserves to be altered. Much more than the short story or the novel, it is the essay that calls for a judicious and balanced exposition of ideas. Cogent marshalling of facts, persuasive reasoning, lucid presentation and accurate expression are essential requisites of a good essay. In fact, the standard of prose attained in any language is judged largely by the proficiency shown in producing clear, well reasoned and coherent essays, presenting ideas lucidly without sacrificing accuracy. Neither rhythm nor alliteration in prose should be achieved at the expense of accuracy.

A certain measure of commendable progress has been reached by writers like Chelvakkesavaraya Mudaliar,

Dr. Swaminatha Aiyar, Marai Malai Adikal, T. V. Kalyanasundara Mudaliar, Pandithamani Kadiresan Chettiar, N. M. Venkataswami Nattar, Dr. R. P. Sethu Pillai, K. V. Jagannathan, T. P. Minakshisundaranar, Dr. A. C. Chettiar and Dr. M. Varadarajan. They have devoted careful attention to the subject-matter as well as to the style. Some of them, particularly like T. V. Kalyanasundara Mudaliar, attained a high level of excellence even in the matter of presenting the most abstruse concepts in simple and readable style. But, on the whole, the essay as a literary form deserves much greater attention than has yet been devoted to it. True, the essay is promoted by the needs of schools and colleges ; periodicals are on the increase and several promising aspirants are in the field. But essays of the scholarly type, dealing with the higher realms of thought, have to be attempted much more systematically than has been done as yet. The higher range of thought in Philosophy, History, Literary and Art criticism, not to speak of the Physical and Natural Sciences has still to be handled by competent writers.

VII

In respect of the need for developing the art of expressing up-to-date scientific knowledge, much remains to be achieved. In this sphere, too, the beginnings made by Western scholars almost a century ago deserve to be emulated on a much larger scale than ever before. As early as 1830 a history of the world was written in Tamil by Dr. Schmidt. Dr. Carrol wrote in 1855 the earliest Tamil book of Algebra, while David Solomon published the *Kṣētṛagaṇitam,* the earliest Tamil book on Geometry. S. F. Green produced books on Chemistry, Pharmacopoeia, Physiology and Astronomy, all based on Western works. Rhenius wrote on Nature and Geography, while Arnold produced a treatise on the history of the World. A remarkably interesting work prepared by Charles Xavier in 1857 was the *Jāti Viḷakkam,* which provides an anthropological and sociological study of the castes and tribes of Tamil

Nad. Although the style adopted in these early works left much scope for improvement, the bold beginnings undertaken by the foreigners were indeed inspiring.

But even a hundred years after these pioneering efforts, although numerous school books have appeared on the Sciences, still the progress achieved in the sphere of advanced scientific studies is by no means adequate. This is a situation which calls for immediate and careful attention. Regarding the pattern of technical terms to be adopted, expert committees have been appointed and they have done some useful work. But, still the fundamental question as to the desirability or otherwise of foreign technical terms has led to protracted controversies with the result that vexatious confusion has ensued. It is time that a final decision on a uniform terminology was taken and adopted. Perhaps, in the present situation, it would be easier and more appropriate to employ the English technical terms wherever necessary rather than hastily invent cumbrous equivalents for them in Tamil. This step would facilitate advanced study and specialisation in the Sciences.

Equally imperative is the need for settling the particular pattern of prose that has to be systematically cultivated. An unduly prolonged controversy has continued as to whether extraneous words are to be eschewed or absorbed. On this question feelings have run high and considerations of political implications have delayed a final settlement. Whether the written language should closely correspond to the spoken tongue or whether a pure and unmixed pattern is to be sedulously cultivated are questions which have produced acrimonious differences of views. On this matter, too, a prompt decision is imperative. Otherwise, an artificial caste distinction may arise in respect of literary works which will handicap the unity and advancement of Tamil prose. Total purism in style is as unreasonable as the wholesale adoption of hybrid colloqualisms marring the individualistic traits of Tamil. Perhaps a spirit of accommodation can be counselled.

Wherever suitable Tamil words have been in vogue, by all means, they alone should be employed. At the same time non-Tamil words which have been used for a long time and for which easy Tamil equivalents are not available may well be continued. If the new enthusiasm for the regional language is to be turned to good account and if the volume as well as the quality of prose literature on all subjects is to improve, these controversies have to be settled, and settled soon.

From Wisdom's Antique Home

JOHN SPIERS

By the use of the term Wisdom of South India we hasten to say we have no intention of fostering any political, regional or other rivalry. But, as G. T. Garrat has said about New Delhi architecture, there is a *damnosa hereditas,* a heritage of ruin, entrenched in North India. The spirit of the North has been flattened by a succession of overlapping, devastating invasions. The result is a psychic anæmia.

As in the mechanized countries of Europe and America, or wherever the process called progress thrusts its fungoid growth of packing-case buildings, concrete highways and its glittering array of gimmicks, North India has suffered for millennia from the same desolation of spirit. It may not be long before this same disease of the soul of man insidiously attacks the quiet corners of South India too, but there is at least still time to sound a warning note before we lose sight altogether of that most antique but precious commonsense which we mean when we use the word Wisdom.

Social and Spiritual Values

The mechanical measurement of values results in a distorted appraisal of what is worth-while for humanity. Last month we referred to hub and rim cultures. We said that in the coolie could be found the secret ingredients for the emergence of the Yogi. Outside, in mechanical estimation, the coolie is a nobody, mere robot hands, limbs and strong back to clear away muck, to be employed like an animal to push a cartload. But he has certain rich vertical characteristics which redeem him in spiritual content, giving him a status far beyond his deplorable social condition.

This indeed is partly true of the dispossessed of society everywhere, but poverty's brutalizing effects have been less noticeable in the Indian coolie for the reason that he is the living heir of an ancient legacy which has inwardly nourished him with a spiritual dignity, in spite of a cruel pariah fate.

The pariah-coolie can be easily transformed into a respectable civilized man. A little learning, hair-dressing, tailoring and the assimilation of the superficial tricks of etiquette, with some of the accessories of modern life, such as the Parker pen and the Swiss watch, and he will be indistinguishable from the standard type who at present feels modern and in the forefront of the world today. Probably also our Pygmalion-coolie could make a tolerable standard speech at any club or university dinner. Western social values are not *so* hard to acquire.

But when we think of transforming his dialectical counterpart, the gimmick-educated product of the rim-culture into the contemplative-motivated human being, the task is well-nigh impossible. We have to deal with an interior soil which is usually blighted and sterile. That is why, and not for physiological reasons, it is so very hard for the "modern" man to become a Yogi.

Interior values go counter to the external. Values depending upon mastering a skill can be somehow acquired. Values arising from human understanding cannot be attained at all through action and skill. Stillness, silence, reason, contemplation and insight are necessary concomitants, and also a certain indifference to what is happening in the world, and an outward kind of lazy relaxation, an attitude quite counter-balanced however, by the steady, bright awareness within. This is the Yogi-character, and this is implicit in the South Indian coolie, and it is from this kind of nature that the Wisdom-Teacher or Guru is born.

Why Gurus are Unpopular

When the notion of the Guru is presented, there is always an uncomfortable tension aroused, even in India. Why is this ? We are familiar with the biblical story of Martha and Mary ; the one was the busy bee full of homely and home-making virtues, ever active and serviceable ; the other, apparently a lazy, good-for-nothing was nevertheless praised against all conventions, by a Wise Man, because she took time off at an inopportune moment to sit at His feet just to absorb His words. Why did she do so ?

Both these questions are rooted in a Guru-situation which demands some analysis as it is basic to the understanding of the Wisdom of South India. We can dismiss the modern resentment at anything savouring of piety and the goody-goody. The Gurus have all been fairly heterodox in matters of religious behaviour. For them the Sabbath was made for man and not vice-versa. They have always been regarded as disturbing elements in society and religion.

No, the chief reason for the dislike of the Guru is really a form of intense spiritual envy or jealousy. The special name for this in Sanskrit is *asuya.* All the pretenders to Wisdom invariably recognize the wise man, He arouses their immediate opposition. They feel in terrible danger of exposure. Comfortable face-values can no longer be maintained in the presence of a Guru. The folly and absurdity, passed-off as spirituality, gets a death-blow. All forms of caste harshness, brahminical and patriotic, and conceits due to ancestry, wealth, position and academic pretension are quickly disposed of by a few penetrating remarks. Nobody likes this sort of thing.

The Guru cannot help being a revaluator of fixed notions. Even if he would like to, he cannot hide his wisdom. Truth is as much a habit with him as hypocrisy is a

habit with the majority of respectable conformists. So his presence is naturally a source of deeply-rooted antagonism to the social ego. He is therefore smeared with all kinds of charges — of being a corrupter of youth (like Socrates), a danger to the state and to religion (like Jesus) an iconoclastic rationalist or Buddhist in disguise (like Sankara) — or just impossible or mad. It is not surprising, therefore, to find the Guru rousing the spiritual envy of those whose secure ways of life are exposed as basically false. The man who knows what he is talking about is just an intolerable nuisance.

Wisdom as a Ruling Science

The Wisdom Teachers are not opposed to the social advantages of mechanics and invention. Everything supporting the genius and intelligence of humanity is welcome. But the two sides of human nature, the material and the spiritual, must be neatly adjusted and not be, as at present, all lopsided because of the emphasis on superficial achievements. Material values have to be delicately and unitively related to Wisdom values. Values emerging from the world of physics such as the usefulness of atomic energy have to be subordinated to higher values coming from more important biological facts, such as the single human species. " A common energy for the common man's welfare " would be the formula here. To realize this *all the time* in all human affairs requires a more imperative or commanding science to crown the rest. This science is the speciality of the man of unitive vision, the Yogi, and its name is Dialectics. This Greek term means uniting (*yukta,* yoking) both sides of a given situation together in the interests of the universal. It is this science of Dialectics or Yoga which is the mark of Wisdom in the world. In this the Guru is the qualified expert.

Some day the history of contemplative man will be written. June divided human beings into two types, the

introvert and the extrovert. There is the man who looks and lives within and the man whose life is turned outwards to action and physical pleasure. But it would be more correct to say that both types of human character are present in every human being. The one usually dominates over the other because of several factors, mainly of an environmental nature. The environmental factor has enabled Wisdom to survive in out-of-the-way places like South India. That is why it is a cause for alarm when the environment suffers a change, as when this long-sheltered region is imperilled by both unsympathetic extroverts and by an internal indifference to the present danger.

South Indians are indeed disturbed by the alien flood steadily rising around their cultural doors, but they are generally inclined to see its superficial aspects and to think of it merely in terms of political action. This is highly coloured by a new kind of local linguistic patriotism which itself is foreign to their ancient culture and best interests. The surge of the world flood can be met best by a world approach, outside the merely comparatively trivial Indian or Asiatic situation ; and such a world approach accords too more easily with South Indian's deepest cultural roots since in prehistoric times South India was part of a civilization which was global in character.

So it is to that antique background that we now turn for a glimpse of part of the history of contemplative man.

The Aryan Myth

The figures reproduced in *Values* cover this month form the starting-point of such a history. Central is the earliest known representation of the Yogi. It is both prehistoric and pre-Aryan. It is the enlarged drawing of the impression of a steatite (soapstone) seal found in the north-west region of the Indian sub-continent, at a village called Mohenjo-Daro, on the banks of the Indus, in what is now part of Pakistan.

The first Indus Valley discoveries were made by accident in the winter of 1923 by a staff member of the Department of Archæology, Mr. R. D. Bānerji. Later excavations have yielded overwhelming evidence of a revolutionary order which turns completely upside down all the theories connected hitherto with the ancient history of India. A new history and a new prehistory has yet to be written. As for its relation to the history of Indian philosophy, the full import of these discoveries is hardly recognized.

Prior to this discovery of a civilization akin to that of modern South India and extinct Sumeria of 4000 B.C., the belief was almost universally held that the Aryans came to India as a superior people who civilized the great mass of India's inhabitants. It was taught that everything that was worthwhile, from civic life to the common crafts, from the arts of life to the institutions of government, up to religion and philosophy in India, was entirely due to the "noble" or "Aryan" newcomers.

This of course was their own account. It was foisted upon the pages of history and it was accepted even by scholars and historians. No other record was of course available — the Aryans had seen to that. They also propagated the legend of having come to India very many thousands of years B.C.

"Indra Stands Accused"

Well, the truth in time comes out even out of the grave, as it were, of the great cities the Aryans destroyed. The eloquent records revealed by the diligence of excavators and from other sources that we now know to look for has utterly shattered the whole of this self-propagated myth.

We are now able to see that the very reverse of the Aryan picture of Indian history is true. The Aryans are seen to be just like any other group of pillaging destructive invaders. They had the advantage of a new weapon of

war, the fast spoke-wheeled horse-chariot. Their date of entry is more or less agreed upon by reliable scholars to have been about 1700 to 1500 B.C.

The chariot-using horde not only advanced into India, burning the cities and destroying all records; they also advanced into Sumeria in South Mesopotamia and further West into Palestine, into Asia Minor and as far as Greece. Each locality gave them a new name, but the common features everywhere are too weighty to be overlooked.

In distant Greece the coming of the Achæans and the later wave of Dorians, who brought the Olympic deities (who ousted slowly the prehistoric Dionysian religion), and of course the horse-chariot, are all points in common with what happened elsewhere. In Asia Minor they were the Mitanni who specialized in horse-training with chariots and exported them to Egypt, the date here being well established, for Amenhotep I of Egypt got his chariots about 1550 B.C. A particularly ferocious group of Aryans were a terror even to their own kin in India and became the Asuras or Assyrians "who came down like a wolf on the fold", again with the war-chariot. All over the Fertile Crescent, from the Mediterranean to the Persian Gulf, the overlords spoke a language recognized as "Aryan" by philologists and distinct from the agglutinative speech of the people which had affinities with the language-group now spoken only in South India and a few odd corners of the rest of India as living fossil elements, and known collectively as Dravidian.

From the philosophic point of view we see that the Aryans, wherever they went, were of the mainly extroverted type common to all aggressors. Their deities give them away, since their gods were their hypostatized values. As Prof. Stuart Piggott remarks in *Prehistoric India to* 100 B.C. (Pelican, 1950, p. 260) :

> Indra, (in the *Rig Veda*)...is the apotheosis of the Aryan battle-leader; strong-armed, colossal, tawny-bearded, and pot-bellied from drinking, he wields the thunderbolt in his more god-like moments, but fights like a hero with bow and arrows from his chariot. 'He is strong, young, immortal and ancient,' as Keith puts it; his appetite is enormous and he devours prodigious quantities of beef, porridge and cakes, swilling them down with the intoxicating soma or with mead, and both his drunkenness and its after-effects are described with convincing fidelity. (It is) artless barbarism... so curiously transmitted in the sophisticated Sanskrit verse.

In the *Rig Veda* (I, 53), Indra is praised for "overthrowing twice ten kings of men" and "destroying castle after castle" of the non-Aryans, who are said to be noseless (*anasa*), dark-skinned, and speaking an unintelligible speech. But they had vast stores of gold which the Aryans grabbed. These forts and castles were formerly thought to be mythological, for they were somewhat out of accord with the Aryan picture of a mass of primitive uncivilized people. But now, as Prof. Wheeler says in *Ancient India* (No. 3, 1947, p. 88):

> The recent excavation of Harappa may be thought to have changed the picture. Here we have a highly evolved civilization of essentially non-Aryan type, now known to have employed massive fortifications, and known also to have dominated the river-system of north-western India at a time not distant from the likely period of the earlier Aryan invasions of that region... On circumstantial evidence, Indra stands accused.

We can certainly look in vain for anything of the contemplative life or the yogic disposition in this ancient Aryan

society or in its early literature such as the *Rig Veda.* As far as concerns the life of Wisdom, the Aryan contribution has just been another *damnosa hereditas* referred to earlier.

Historians and Guesswork

The pre-Aryan people of Mesopotamia referred to the Aryans as the Amurru, "people who had never known a city." The word *ur* for city, common to the whole region from Palestine to Cape Comorin, inclusive of that *Ur* where Abraham was born, still survives in the languages of South India, where thousands of place-names have this suffix. The place-names on the prehistoric map of Sumeria and of modern South India are so similar that you might think you were in rapport with one consolidated territory. The Bangalore where this is written is really the anglicization of *Bangal-ur,* for example.

Step by step, from site to site, from the Indus Valley to Minoan Crete in the Mediterranean, when one gathers together the findings of various experts in archæology, anthropology, mythology, linguistics, geography and even ancient hydrology, and when one looks at it all from the viewpoint of Southern Asia rather than from that of Western Europe, a new image of the past slowly swims into the imaginative eye.

Of course it is guesswork based on much diffuse and scattered fact. But all prehistory and much of what passes for recorded history is mostly the guesswork of experts who, provided they have enough university degrees and good publicity, get away with almost anything. It is a kind of academic browbeating. This need not trouble us here where the facts, evidence and affinities are so overwhelmingly plentiful. In this respect Piggott for instance, is better qualified than his contemporary Woolley because he is capable of seeing the Eastern historical scene with Oriental awareness. Piggott, for instance, is quick to note

the relevance of the pipal tree (*ficus religiosa*), that ancient sacred fig under which the Buddha like the prehistoric first Yogi, Siva, sat in contemplation. But when Woolley finds a chain of golden pipal leaves at 6000-year old Ur of the Chaldees, he is mentally still dreaming of dear old English woodlands and calls them " beech leaves "—as if the beech tree ever grew in the tropics of Asia !

ECSTATIC RELIGION

In surveying all these ancient civilizations we find a common religious attitude which is ecstatic and virile. The bull and the lingam or phallus, the leafy glade, the sacred tree and the wild animals all belong together, with the high place for worship, the use of oil for anointing, and the temple pool for the ritual bath or baptism, while the worshipper is alternately in a frenzied abandon of terrible dancing joy and at other times sunk in deep mystical union with the moon-crowned or horned God. It is there on the frescoes of the Palace of Minos in Crete, or in the wall-paintings of the mysterious Etruscans in North Italy. We find it referred to (naturally in horrified terms) in the Bible, in the worship of the Golden Bull or Calf (a " retrogression " which shocked Moses), and we can trace its symbols on pottery right across Eastern Asia from the shores of India to the shores of the Mediterranean. In the *Bacchae* of Euripides too, where one of the curious legends concerning Dionysos is dramatized, we are told that the God came from Asia. He intoxicates everyone with his divine madness and like a Pied Piper of the Absolute goes off with the women of the court into the mountain-forest.

Dr. Jane Harrison, writing of Dionysos in *The Myths of Greece and Rome* (Benn. 1928, pp. 75-77) provides us with some comment which might well apply to the type of religion we are discussing as common throughout the whole of this East-West, region.

> The worship of Dionysos has one characteristic that distinguishes him from the other gods, and is of special interest in helping us to understand the making of a god. Dionysos is always accompanied by a worshipping band, a *thiasos*... Dionysos is the god of ecstasy... By becoming one with the god he had projected, the worshipper of Dionysos attained immortality. That is the doctrine of each and every mystery religion. No one sought to become Zeus, or Athene, or Apollo. That would have seemed folly and insolence.

And she quotes the following from Euripides :

INVOCATION TO DIONYSOS

> Appear, appear, whatso thy shape or name,
> O Mountain Bull, Snake of the Hundred Heads,
> Lion of the Burning Flame !
> O God, Beast, Mystery, come !

And then comments :

> The mystery gods represent the supreme golden moment of Greek mythology. They are caught, fettered for an instant in lovely human shapes ; but they are life-spirits barely held ; they shift and change. Dionysos is a human youth, lovely with curled hair, but in a moment he is a wild bull and a burning flame. The beauty and the thrill of it !

Barely held — yes — because they were quickly ousted by the Aryan family of gods, by Zeus Pater (Sanskrit *Dyaus Pitar*), Ouranos (*Varuna*), Hulios (*Surya*), etc. But the tree and the dance left their old traces, and we have the Christmas Tree and the Maypole and other peasant relics of the old Dionysiac religion. The sacred stones and circles have all their silent message for the modern Dionysian.

This prehistoric religion is still the dominant religion of India. It is not a religion much distinguished by sacred books. It is linked with that natural pantheism or hylozoism which recognizes deity in stone, river, tree and animal, as well as in man. The messages of its graven images are profounder and more affective to the naturally contemplative coolie-pariah masses than the mere repetition of fixed creeds. Frenzy is still possible and can be indulged in unashamedly. The individual man or woman worshipper can enjoy the luminous or divine shivering to find peace of mind.

Indeed, a pinch or even a good dose of this genuine ecstasy infused into the hard sin-soaked core of modern Christianity would go a long way in making many people healthy and sane, particularly if they could throw off the heavy weight of guilt, shame and sin. The Siva religion is one of joy. The very name of the Deity means Auspicious One.

As the greatest breakers of the natural law of human kindliness themselves and with a guilt conscience, the Aryans hated this God of the people, and emphasized the darker aspects of His nature. The Aryan spirit is far too much in evidence in the world at large. A revised look at history, bearing in mind what is already self-evident in South India, gives us warning of what breaks up human solidarity, so that we can be on our guard.

India's Cultural Roots

A religion of happiness and joyous abandon encourages the arts of peace and culture. Whatever is best in Indian culture derives its origin, either directly or by adoption from the over-run pre-Aryan peoples. *Graecia capta ferum victorem cepit, et artes intulit agresti Latio.* "Conquered Greece took her savage conqueror captive, and introduced the arts into rustic Latium." While the whirl-

wind destruction was furiously raging, a centripetal transformation was slowly going on and, unwittingly, the cultured vanquished had the task of civilizing the conquering invaders, those, " who had never known a city."

The entire plan of the cities and the very style of the houses, as we now know, from the evidence of the ruins, and by comparison with their faithful existing patterns still enduring in the Tamil South, with their pillared inner courts, exact replicas of the houses reconstructed at Ur of the Chaldees and at Mohenjo-Daro, were adopted by the Aryans when at last they had to settle down. They took the credit to themselves, and only these latter-day discoveries have given the show-down, after 3500 years of lies.

And so too with the arts and industries—the cultivation of cotton, of wheat and barley and most probably rice, brickmaking, drainage, ox-transport and shipping, the domestication of bull and buffallo, goat, sheep and pigs, the ass, horse and elephant, and sculpture and writing, games and measurement.

India has this year gone over to the decimal system of coinage. The Indian rupee has been divided till now into sixteen annas. This curious measure, we now know, is a further proof of the dependence of the Aryans on the civilization they found in the Indus Valley. For the counting there, as proved by the innumerable weights found, ran in the ratio of 1, 2, 4, 8, 16, 32, 64, etc. (*see* Piggott, p. 181).

The early Indian and non-Aryan culture survived in the South due to a set of fortunate circumstances. Nature's own defences of great forests, mountains and deep seas, provided a safe cultural " island ". There were also the defences of Dravidian Andhras and later that brave people, now known as Marathas, at one time spread across India from coast to coast, a people speaking an Aryan language, it is true, one which had been forced upon them by circum-

stances, but who were and still are, apparented to the ancestors of their Dravidian cousins.

A very large percentage of the peoples of North India are of the same prehistoric and pre-Aryan stock as the Marathas and the Dravidians. But, unlike the South, they have been living unhappily in a region wide open to land invasions. The exposed plains of the North have been the open battlefield of periodic external aggressors — Greeks, Sakas, Scythians, Kushans, Huns, Gujaras and Mughals, followed in recent times by Europeans. All this has disrupted the continuity of life, preventing that development of deep cultural roots which long-established security ensures. After a period lasting perhaps 1500 years, the early "noble" barbarians managed to build up in North India a society which developed a hierarchical caste system, and invented a literary Esperanto called Sanskrit, out of the tribal dialects of their ancestors, and about the fifth century A.D. reached a cultural peak during the reign of the Guptas. It was the age of Kalidasa. He was a devotee of Siva and it is an irony of fate that the greatest period of Aryan glory elevated to the supreme height of literature the God of the people they had originally despised.

Two-Way Traffic in Sanskrit

While the brahmins were more and more consolidating their theocratic position through Sanskrit, we have to note a counter-movement going on inside Sanskrit itself due to the subtle skill of the Gurus. We can illustrate this by the way we are ourselves using the English language in VALUES to give expression to ideas which are entirely novel to "British" or "American" thought. Skilled theologians like the late Dean Inge were quick to recognize what they deplored as the "Orientalization" of Europe through European languages. In the same way, through the sublime poetry of Wisdom-poets like Kalidasa, and even more so by outright Guru-philosophers like Sankara, Madhva

and Ramanuja—all from the South but recognized as the greatest philosophic trio of India—the Aryan thought-citadel was itself invaded from within. Ideas stemming from the relativistic Vedas were revalued and given a subtle contemplative character.

The ideological result was that while the Sanskrit framework remained, its living "Aryan" body was inhabited by a "Dravidian" soul. It only remained for later Gurus such as Narayana Guru (1854-1928) to complete the reformulation of Indian thought by bringing all this revaluation of spirituality into the open.

Thus the language of a dominant priesthood has been reformed by the poets into a language of literary beauty and by the Gurus into a model for the finest philosophic thought. Its cultivation now need no longer be felt to be obstructive to the resurgence of the age-old open values belonging to the true pre-Sanskrit or pre-Aryan spirituality or culture of India.

Historical Clarification

The survival in South India of a culture of ancestral affinity with the stable trading civilizations of 6000 years ago, and the many links disclosed by the evidences from the Indus Valley and by further review of the pre-Aryan world from the Mediterranean to the Coromandel, clears up much that is baffling. We have to remember too that "geologically, the present desert areas of the Sahara and Arabia, Mesopotamia, etc., were fertile grasslands up to 1000 B.C." as Woolley informs us (*Digging Up the Past*, Benn, 1933).

Sayce was astonished in discovering, 70 years ago, that logs of Malabar teakwood were used in the temple of the Moon at Mugheir and in the palace of Nebuchadnezzar, the King of Babylon. A kind of checkers game found at Ur is still in use by the peasantry of South India, 5000 years later. The same Babylonian names for deities (long dead and

gone) are used by the Todas of the Nilgiris in their sacred chants (*kwarshms*) — names like Ishtar, Enlil, Sin, Ninlil, Anu or On, and Ninurtha — a neat piece of linguistic archaeology discovered by Prince Peter of Greece (see his Monograph, Madras Govt. Museum, 1951).

The saddle type of grinding-stone used for grinding spices (and not, as most Western archaeologists suppose, for corn) found almost universally in the pre-Aryan world, in the Mediterranean and Egypt etc., is still indispensable in South India — but not, oddly enough, in North India, where alien influences as elsewhere, have long obliterated its use. Even when shifted to totally new and modern environments such as Singapore, in kitchens of the latest design, with electric stoves and refrigeration etc., the women of South India retain this prehistoric grinding stone, and I have even known Indian families to take it with them to Europe.

We can now understand too why there was a literary blackout up to the time of the Buddha, although the Indus Valley seals contain hundreds of distinctive ideographic characters, and although the oldest Tamil records speak of former lost works. The Aryans were thorough in their destruction of the records.

We can also make a fairly accurate guess as to why the Tamil Guru Tiruvalluvar, 2000 years ago, had to remind the Tamil people of the low value of meat-eating. He was probably dealing with a new custom introduced from outside. This accounts also for the emphasis on *ahimsa* by both the Jain Guru Mahavira and by the Buddha. The appeal of all these Gurus was direct to the people, and not to the Vedic texts. As Nataraja Guru once told me during a discussion on this subject, vegetarianism comes natural to the South Indian, and that among no other people is this virtue so greatly established.

The Romans complained that the South Indians refused to eat the wheat they brought. What then did they eat ? We can only suppose it was rice. It amazes the meat and wheat eaters that the coolie is able to work hard " on a bowl of rice." Nutrition experts are puzzled, and yet all their propaganda in " Scientific " or " Statistical " defence of the kind of food *they* have been accustomed to, makes no impression on the South Indian—nor, for that matter, on any of the rice-eaters, whether in Spain, Italy, Greece and the whole of South-East Asia or in South China and distant Japan. And yet rice is distinctly a puzzle for the palaeobotanist. Nobody knows its origins, nor when it was first cultivated. Of all crops to raise it means the hardest labour, with more processes to get it in suitable palatable form than any other grain. But the rice-eaters refuse to exchange it for anything else. One reason is perhaps that it digests so well, particularly in a hot climate. It suits the contemplative personality also which is a point worth mentioning here. That the Gurus of India took some heed of character diagnosis from the types of food consumed, is seen from Vyasa's verses in the *Bhagavad Gita*, XVII, 8-10.

Ex Oriente Lux

" Out of the East, Light " was the ancient Roman proverb, still used as political capital by the modern spokesmen of Indian nationalism. But it had and still has a meaning. The Romans brought their gold to South India (rich finds have been found from Malabar right across South India to the Madras coast), and the Periplus tells us they even brought their temples, even as the British brought their churches. But religious movements were not one-sided. An ivory statue of Lakshmi has been found amid the ruins of Pompeii near Naples, which gives a date at least prior to the first century. Eusebius reports the visit of an Indian philosopher to Socrates. Rawlinson the historian says " India was nearer to Europe in the first century A.D. than at any time up to the middle of the nineteenth " (*Legacy of India*, p. 16).

"Ivory, apes and peacocks" were carried to the courts of kings like Solomon, millions of dollars worth of pepper went to the barns of ancient Rome : but also wisdom. The old cities of the Mediterranean were all familiar with the Indian traders. These were not the Aryans. They hated the sea and put a religious taboo upon sea-travel. But such taboos did not affect the South Indians. They went on with their pre-Aryan knowledge of ship-building, colonized Indonesia, and went as far as Siam and Indo-China. And wise men also travelled. The distinctive Zen form of Buddhism was taken to China in the sixth century by the South Indian known as Bodhidharma. Meanwhile all the outcasts of other lands found a safe persecution-free asylum in the South. At Cochin the Jews have one of the oldest synagogues in the world, and there is the legend strongly held of St. Thomas landing at Muziris (now Cranganore) and going across country to be martyred at a little hilltop near Madras. Buddhists, Jains and even Brahmins, hunted from North India, came South for refuge.

The consciousness of the South Indian is soaked in numinous legend and philosophy. Long dynasties of Guru and saints have found it a place for tranquil life with a tolerant and understanding audience. Not only is the South Indian non-aggressive (an attitude which is not to be confused with cowardice, for he is as brave as anyone else), but he is almost indifferent to his own unique heritage of Wisdom. Perhaps he takes it as normal and feels astonished that his common-sense attitude is not general in the world. To parody what Pater said of Mona Lisa, the South Indian is " old as the rocks among which he sits " in meditation. For he loves to sit for hours, maybe under a pipal tree, even like the ancient Siva of Mohenjo-Daro. He is never out of sight of some holy temple of Siva or Parvati with white steps mounting up past pillared shrines from base to summit, vital living acropolai, where the prehistoric chank shell is blown with its thrilling spine-tingling sound of otherness.

He is right. His world is timeless, and all the long record of history we have delved into here is, contemplatively-speaking, after all, a small matter. But the analytical mind of the modern man needs this material as a *via media*, because *his* mind is conditioned that way. So-called fact has to be met with so-called counter fact, so that the neutral truth can be reached, and mere "fact" forgotten.

Today, South India is near — part of the world network of air transport. And yet there is the psychological or spiritual gulf still to be crossed, for which a revalued history may be one of the means, so that the thought-mode of the man of action may come closer to that of the contemplative. The Wisdom of South India is also humanity's, centred in this negative region of the world, but still capable of replaying its perennial role for the betterment of all. The South Indian by his nature rarely speaks of himself. It is therefore our privilege to present, even in a rather haphazard way, a little of his largely unsuspected antique treasure of culture and Wisdom.

We have pleasure in reprinting the above article which appeared in 'Values', Vol. II, No. 10, July 1957 (*Editor*).

Dravidian Philology

SUNITI KUMAR CHATTERJI

1. Two Aspects of Dravidian Studies: (a) Dravidian in itself and (b) Dravidian and Aryan vis-a-vis (in) each other

The study of Dravidian has its own special place within the range of Humanities in India. Dravidian Linguistics has had already a hundred years of history, and the main lines of this history have been traced by a Dravidianist from Czechoslovakia, Dr. Kamil Zvelebil, in the recent Number of the "Archiv Orientalni", the Journal of the Oriental Institute of Prague.

Ever since the foundations of Dravidian Linguistics were laid by Bishop Robert Caldwell in his epoch-making work "The Comparative Philology of the Dravidian Languages of South India" published from London in the year 1856, the two-fold aspect of Dravidian Linguistics has been recognised. One is the study of Dravidian *in se* that is, its study as a speech-group with its own origin and lines of development, with a view to form a correct appraisement of the internal history of the language. But at the same time, the other aspect of Dravidian Linguistics was envisaged by the founder of the Science — it was of Dravidian Linguistics and Philology — *vis-a-vis* the Linguistics and Philology of the other great family of speech in India, namely, the Indo-Aryan. The handling of Dravidian from a linguistic point of view by recognised masters of the linguistics science in Europe and in America has established beyond doubt that genetically Dravidian represents a speech-family which is quite distinct from the Indo-European to which the Aryan of India belongs. Nevertheless, scholastic speculators mostly with a theological bias have not been wanting in India, after

Dravidian studies became fully established in the country, who fondly hoped to link up Dravidian with Indo-Aryan, looking upon the Dravidian languages in their essence as derived ultimately through some kind of Prakrit or Middle Indo-Aryan from the Old Indo-Aryan or Sanskrit, the language of the Gods and the Rishis. Those attempts have displayed a considerable amount of ingenuity in maintaining the thesis of the Sanskrit origin of the Dravidian languages, but they can safely be relegated to the limbo of forgetfulness. It may be that ultimately in some very distant prehistoric time, families of speech which have shown separate histories right up to their oldest periods, of which we have evidence, might have been ultimately related to each other or derived from a common source. Scholars in Europe have similarly attempted to show a connexion between the Indo-European and the Semito-Hamitic families, and similarly between Indo-European and the Ural-Altaic families and even between Finno-Ugrian Languages of Europe and the Munda or Kol languages of India. But we are not concerned with speculations relating to this remote past with which we have no direct connexion, or for which there is no real evidence.

The two aspects of Dravidian linguistic studies are however closely connected with each other, and there is a very deep and underlying connexion between them. It is gradually becoming evident that from very early times, ever since Aryans and Dravidians came face to face with each other on the soil of India (and in all likelihood even outside the soil of India) in areas where Aryan and Dravidian appear to have been current side by side, there has been a profound interleavening of the one by the other. With his vision of the man of genius, this matter was also touched by Caldwell when he began his investigation into the nature of Dravidian. While he established a case for a pure Dravidian background for the culture of the Dravidian speaking peoples from a study of the native element in Tamil and other Dravidian languages, the profound

influence exerted by Indo-Aryan on Dravidian did not escape his notice. Similarly also the idea of a Dravidian substratum and a later and a conscious borrowing from Dravidian by Aryan was also not precluded by him. From the early stages of the relation between these two languages (during what may be described as the prehistoric age of Indian civilisation, when the two peoples with their distant and independent "language-cultures", before racial, linguistic and cultural fusion became sufficiently advanced), the Aryan speech started to influence Dravidian; and Dravidian also began at the same time to modify Aryan. This was not a one-way traffic. There was considerable give-and-take, and this changed the nature of the two languages and made them approximate towards each other. The fusion of races which started to miscegenate Aryan and the Dravidian speakers even before both of them found themselves in India, together with the fusion of other elements in the Indian population on the soil of India with both Aryan and Dravidian (like the Nishadas of the dark-skinned Austrics and the Kiratas or the yellow-hued Mongoloids), gave rise to the birth of the *Indian Man* during the close of the Vedic period, as the late Dr. F. W. Thomas of Oxford has given his opinion, in considering this very fundamental point in the evolution of the Indian people and Indian culture. Already in the Vedic speech we find plentiful evidence of the influence of Dravidian as much as of Austric in phonology, in some aspects of morphology and also of syntax, and, of course, in vocabulary and idiom. In this way the Dravidian speech which became restricted and suppressed and gradually ousted in Northern India (its speakers through what has been aptly described as "the compulsion of events" accepting the language of the Aryans), left its impress upon the Aryan speech in the form of a substratum. The importance of this substratum increased as the centuries passed. So, too from the earliest age of the Tamil and other cultivated Dravidian languages, in the Deccan and in South India, we find considerable amount of influence from the Aryan language. The study

of this give-and-take between the two speech families in India has its own important place in the exclusively specialised study of both Indo-Aryan and Dravidian; and the history of Dravidian as well as of Indo-Aryan therefore cannot be described as capable of being all-inclusive without a reference to the influences exerted by the other family.

2. The Back-ground of a Universal Humanity in the Study of Language and Culture of any people: the theory of "Herronvolk" or "Chosen People".

Latterly, when I used to begin my classes with my students, I would ask them to free their minds from certain pre-conceived notions and generally accepted views, which were both unscientific in approach and erroneous in facts; and it was necessary to eradicate this from their minds before they could profitably do any scientific work in their study and investigation. There is an easily understandable weakness which is almost universal, viz., that each people looks upon itself as representing the high water-mark of perfection. If it is an ancient people with a history and a civilization of its own, it generally has the idea that it is the most ancient people in the world and the most civilised, and it has explicitly or implicitly the divinely ordained task entrusted to it by the Divinity or Destiny to improve and save humanity and incidentally, to dominate humanity — politically or culturally. Many modern peoples who have made phenomenal advance in the various sciences and arts during recent centuries also share in this superiority complex, though in a different way. India is no exception to this, and ordinarily an uncritical Indian — a Hindu who takes certain things for granted, has no doubt that his people are the most ancient people in the world, his religion in the form of Hinduism (as he sees it or he finds it described in the ancient Sanskrit texts) to be the most ancient and the most natural religion in human history, and the Sanskrit language is for him the veritable Language of the Gods which was created as a perfect speech and which goes back

to untold millennia and is the source of all the languages of the world. With such a person, Hindu history as dimly perceived from the ancient and medieval legends as in the Vedic literature, the Epics and the Puranas can be traced back to thousands of years from now in an unbroken record ; and the history of no other ancient people is comparable to the history of the Hindus in antiquity. With him the most enlightened mother-nation of antiquity who gave civilisation to all the nations of the world and who anticipated most of the modern discoveries even in science and crafts was of course the Hindus. The literature of Sanskrit is looked upon as being the repository not only of the highest kind of spiritual wisdom and philosophical thought, which cannot be approached by any other kind of spiritual wisdom or thought but also of the most inclusive scientific thought and scientific achievement, and we should try to resuscitate all these unknown or misunderstood mass of wisdom and knowledge and achievement for the rehabilitation of modern man in his physical, mental and spiritual planes. This is of a piece with the ardent faith which many modern Christian sects evince in the spiritual infallibility and the all-inclusiveness of not only the spiritual but also the mass of material knowledge presented by the Bible as the veritable Word of God. This attitude cannot be permitted in any one who is seriously thinking of making an objective study of human history and culture and is keen on investigating a human science like that of linguistics. So I used to exhort my pupils to get rid of these three basic superstitions—which I would call three uncritical assumptions—they were generally in the habit of making and which I would seek to dispose of in the following way : (1) (a) India is not the most ancient nation in the world : there were after all a composite people born when the human race as a whole had advanced considerably down the highway of history. Hindus after their formation as a people with Sanskrit as the main vehicle of their culture brought their own special contributions for enriching the sum total of human civilization, and there were other nations also

who in their specialised domains made at least equally great contributions, *e.g.*, the ancient Mesopotamians, Egyptians, Greeks and Chinese.

(b) Sanskrit is not the most ancient mother of all languages; neither it is the most perfect of all languages. It has its own greatness, and, like all human achievements, its own limitations. As a means of expression, naturally one has to admit that English as a modern language is miles ahead of Sanskrit, possessing, in addition to its ever increasing vocabulary in all the sciences and in all departments of life and thought, a vocabulary undreamt of in Sanskrit, this great advantage over Sanskrit that it can borrow expressive Sanskrit words for its own needs in the raw, so to say, and without the least difficulty. Sanskrit is basically Indo-European in its structure and in its *Sprachgut* or speech commodity of roots, affixes and words. But it is also quite a composite language with its own historical development, and it has borrowed plentifully from other sources to enrich itself.

(c) It is silly to think that with the holy land of India as their home and Sanskrit as their background, the ancient Hindu people were the salt of the earth and were specially favoured of God Almighty, as much as the Jews thought that they were the "Chosen People of the Lord", and as most Christians and Muslims think that they also are God's elect because of their belonging to a certain religion which is believed to be God-ordained — a kind of arguing in a circle.

(d) I also tried to bring it home to them that the history of India is a part of world history, and therefore it is to be studied against this background. When the evidence from other countries show that the Aryan or Indo-Aryan speakers entered the threshold of history not earlier than the second half of the third millennium before Christ (say, after 2,500 B.C.) it would be highly unhistorical to take Indian anti-

quity with the Aryans as an important factor in the set-up to any period like 3,000 or 4,000, and even 5,000 B.C. and it would, of course, be absurd to relegate the Aryans to an age of geological antiquity, like the Miocene or the Pleistocene period.

This international background we frequently lose sight of when we are anxious in a spirit of self-exaltation to take our national moorings back to remote antiquity ; and this is a feeling shared by us with many other nations.

3. A COMMON PAN-INDIAN CIVILIZATION AND CULTURE

There is another matter which I would like to bring very much to the serious consideration of all workers on the Human Sciences in India. Despite certain differences which are connected with the area and the age, the cultural *milieu* which we find in the existing specimens of Indian literature, embracing such diversified worlds as those of the Vedic on the one hand and of Sangam Tamil on the other, the highly cultivated literature of the mediæval North Indian Aryan speeches on the one hand and the oral literature of the various *Adivasi* or Aboriginal and backward peoples of India on the other — oral literatures which have been collected only during the last 100 years and even much less — there is a common Indian atmosphere about it all. This is particularly noticeable in the cultivated and sophisticated literatures in the various Indian languages. In spite of this diversity which is easily noticeable, there is a common Indian background, a common Indian character in all the literary output of India, as much as in most other aspects of Indian civilization and culture, from the Himalayas to Cape Comorin, which have been conceded even by a very objective, and at times, to some extent, unsympathetic student and critic of the Indian social and cultural background, like Sir Herbert Risley.

As a matter of fact, when I first studied through English translation specimens of the oldest literature of

Tamil, viz., the Sangam Literature, I was struck with wonder by the novelty presented by it *vis-a-vis* that of Sanskrit and other Indian literature which belong frankly to the atmosphere or orbit of Sanskrit. It was the Tamil social atmosphere in the oldest period which seemed to present some points of contrast with that presented for example by the *Ramayana* and the *Mahabharata,* and the Puranas and Classical Sanskrit literature, and by mediæval literatures which are found in the South Indian Dravidian languages as much as in the North Indian Aryan languages. The approach to life in Tamil literature — its romantic atmosphere — presented something unique in the domain of Indian literature. Thus the Old Tamil division of love into two broad categories or classes, viz., Kalavu and Karpu (the former indicating a kind of free love between grown up young people which we find as a natural thing in most primitive society where the relations between adolescents or young men and women are not highly conventionalised as in a more advanced society, and the latter indicating regular orthodox love after legal marriage which is given the precedence in the relations between the two sexes) appeared to me as something going against the rigidly orthodox spirit of Sanskrit or so-called Aryan literature. Then, again, the treatment of love as it was elaborated in the earliest Tamil writers, on which the prescriptions given in the *Tholkappiam* were based, seemed to me to present something quite novel and something independent of the Pan-Indian Sanskrit background. Thus the elaborate interrelation between the various types of topography — *Kurinchi, Mullai, Neytal, Marutam* and *Palai* with the various aspects of life and economic and cultural background as well as the sentiment and practice of love, seemed to me what they certainly are, viz., something quite original for the Old Tamil literature. The artistry as well as the novelty of all this filled me with enthusiasm, and there was a desire in me to accept the position that in this matter we have something which distinguishes Tamilakam from the other areas of India 2,000 to 1,500 years ago. It was

also very definitely stated by enthusiasts of Old Tamil that the percentage of Sanskrit words was exceedingly small, and similarly the proportion of what may be described as Sanskrit ideas was also very limited ; and both these facts seemed to establish the absolute independence of the Tamil tradition in literature (as in the Sangam Classics) from that of Sanskrit. This certainly became a very positive source of inspiration in creating an easily understandable sense of legitimate pride in the originality and comparative antiquity of Tamil literature and Tamil culture ; and it therefore contributed very largely to the feelings of exclusiveness which has at the present day received the support of certain other factors, some social, some political, others religious, appear to impress an observer from outside.

And yet, as I found almost immediately by a closer study of the Sangam tests (of course through English translation), I was not at all in a strange land. In spite of some pleasing and very definitely original features, the atmosphere of these oldest specimen of Tamil literature was very much the same as that of say, the Mahabharata and the Ramayana and of the Puranas, in the essential or basic things. The language (wherever I turned to the original) appeared strange indeed, when one thought of the pure *tatsamas* or unmodified Sanskrit words which are found in such large numbers in most Indian languages. But after going through (at a much later time, of course) the masterly monograph of Anavarata Vinayakam Pillai on the behaviour of Sanskrit and the other Aryan words when they were admitted into Tamil and became naturalised there, much that was strange and unintelligible became clear and familiar, and known faces began to show themselves, so to say, from behind the new. It gave me a thrill to discover that Sanskrit *Sabha* became *avai* in Old Tamil and similarly hundreds of words like *sandhi, sahasra, Aja, Pūrvāṣādha, S'rāvaṇa, kāvya, dharma, Gōpāla, Kanyakā, sthūṇā, strī, tulasī, lōka, brāhmana, drōnī, snēha, dēsa* etc.

etc., became equally transformed, and disguised in their transformation, into forms like *anti, āyiram, Ayan, Purāṭam, Āvani, kāppiyam, tarumam, Kōvālan, Kannaki, tūṇam, ti, tulāi, ulaku, pārppan, tōni, nēem, dēem,* etc. etc. *Yō dēva-nāmāny akhilāni dhattē* : it is the Supreme Divinity which is known by all the differing names of God and the various gods, which occur among men ; and so I was happy to discover Vishnu in Mal or Mriyom, Kumara in Murugan or Ceyyon, Turga in Koravai, and some other familiar gods and goddesses in their new names in South India. The worlds of thought and religious perception were absolutely the same—these were those of Brahminical science as in Sanskrit grammar and of Brahmanical Hinduism as in the Mahabharata, the Ramayana and the Puranas, with the Vedas as their background, with the fire of the yajna and the homa and the flower of the puja and the devarcana and with the Brahmanical conceptions of the four *Varnas* and the four Agamas which had been accepted by the people of ancient Tamilakam — and perhaps helped by them in these new developments as in North India, in addition there were the thought-worlds of the Jainas and the Buddhists. The common philosophical notions of *Karma* and *Samsara* the ideals of *dharma, artha, kama* and *mokṣham* (so tersely and beautifully defined by Avvaiyar the sister of Tiruvalluvar, in her stanzas on *aram, porul, inbam* and *vitu*) and many other notions which are pan-Indian, are there. It appeared to me to be in the fitness of things that the Kural the greatest didactical poem of India, was but a treatment of *Muppal* or the *Tri-varga* of Dharma, Artha, and Kama, the sage wisely leaving the consideration of the fourth varga of the Catur-Varga, viz., Moksha, to individuals according to the way in which they reacted towards the unseen Reality. It will certainly be impertinence to try to teach one's grandmother, and one need not carry coal to Newcastle. What struck me long long ago was that in spite of its many obvious and outstanding points of originality which furnish some of its most pleasing features there cannot be any

doubt that Old Tamil literature cannot be dissociated from Sanskrit and other Indian literature, but belongs very much to the orbit of pan-Indian Hindu literature, taking Hindu in its most comprehensive sense. This is much truer of the compositions of the Saiva Saints, the Nayanmars and the Vaishnava devotees, Azhvars, who are the glory of Tamilakam and of India, compositions which, by their profundity and beauty and by their divine as well as human quality, have enriched the spiritual life and aspirations not only of Hinduism but also of the whole of Humanity.

4. "Aryanism" and "Dravidianism" Offence and Defence.

The uncritical notion of the superiority of an Aryan race in spiritual and mental culture which came to India hand in hand with the ideology of a comparative grammar of the Indo-European languages as well as the Linguistic Palaeontology of the original Indo-European speaking people was in some vital aspects an anticipation projected back to 3000 to 4000 years from now of the superiority of the Indo-European speaking peoples of Europe like the Spanish and the Portuguese, the English and the French and others in the history of their colonial expansion from 1450 which gave them political and economic predominance in the modern world. It was accepted (after the development of Indo-European linguistics and the formulation of an Indo-European race and culture brought about by the discovery and study of Sanskrit in Europe) as a very simple thing, viz. the process of empire-building by the Spaniards and the Portuguese, the English and the French, and other European peoples going to the countries of "the coloured races" all over the world and making an easy political and cultural conquest of them, either *in toto* or in part, was just the repetition of a similar process which happened 3000 to 4000 years from now, a process which the Indo-Europeans from their problematical homeland in Central Asia (or somewhere in Eastern

Europe) began expansion into the lands of the various pre-Aryan peoples. Some of these pre-or-non-Aryan peoples were highly advanced in civilisation, but the Indo-Europeans everywhere made an easy conquest of them and imposed upon them their language, culture and religion — the basic things of their civilisation. In this way certain wide tracts of the world became Indo-European in speech — like the whole Western Europe, Italy and Greece, and Iran and India. In all these countries, the highest achievements of ancient and early mediæval civilisation took place under the lead of Indo-European speaking peoples, particularly in Italy and Greece and Persia and India. So much enamoured were the European peoples of the basis of their own culture as supplied by the ancient Romans and the Greeks that they came to an easily understandable conclusion that nothing better or higher than this was produced in ancient civilisation ; and in the comity of these most advanced peoples of antiquity place was found, sometimes grudgingly and sometimes with enthusiasm, for Iran and India also, as representing the easternmost branch of the Indo-European race. A tacit acceptance of Indo-European or Aryan superiority in the scheme of things in the ancient history of Man in Europe and in Southern Asia, the Near East and India, was looked upon as axiomatic in the study of history.

When we were boys at school over fifty years ago, we were taught in the first few pages of our Indian History that India was a land inhabited by dark-skinned savages and barbarians who had no culture of their own and they were civilised by a stronger and better organised race of superior men, tall and fair-skinned and comparable to the present-day Europeans, who were the "Aryans"; they brought the light of civilisation to the country of the benighted pre-Aryan peoples like the Dravidians and the "Kolarians" and the "Mongoloids" and others, made an easy and inevitable conquest of them through their superior organisation and discipline as well as military power, and

established themselves as a white ruling aristocracy in a dark man's land. This view naturally was flattering to the *amour propre* or self-love of the upper classes in India who first took to European studies and along with them accepted the theory of this Aryanism. This *Aryanism* also established in the minds of most Indian youth the idea that whatever was great and noble and inspiring, human and civilised, and full of significance for the whole of humanity in Indian or Hindu civilisation, emanated from the Aryans while whatever was dark and degrading, superstitious and unreasoning, originated among the suppressed pre-Aryan peoples. The Indian body-politic had more or less acquiesced itself into this view, which fitted with the new *Herrenvolk* ideology of the British and other European ruling races, in India and elsewhere.

But a closer study into the question was gradually bringing home to us that this very simple and to a large extent romantic and imaginative reconstruction of ancient history could not hold. It was being discovered, so far as India was concerned, that we have to consider a conflict as well as ultimate harmony of different ideologies and different cultures in the country, and this harmony is what we find in the present day Hinduism. Researches into archæology and antiquities both in India and outside India gradually put the Indo-Europeans in their proper place in the scheme of things, in the evolution of early civilisation in both Asia and Europe. It was found out that the earlier pre-Indo-European peoples like the Egyptians, the Sumerians, the Akkadians and the Asianic and Mediterranean peoples on the one hand and the Chinese on the other were the real founders of civilisation ; they independently in two areas of the world (those of the near East and the far East) laid down the basis of civilisation for the whole of humanity. We have to leave out the third area in the New World, that of Mexico, Central America and Andean America, where original cultures appeared but were later on destroyed by the on-

slaught of the Spanish fury in the 16th century. The Indo-Euopeans were originally very backward Nomads or semi-Nomads in the great Eurasian plain to the south of the Ural Mountains; and from there anticipating the inroads of the Celts, the Germans and the Slavs into a civilised Greeco-Roman world — at a much later time; disruptive bands of these primitive Indo-Europeans came down to the south and west and east; and through hostile as well as through friendly contacts, they came in touch with the civilised peoples of Greece and Asia Minor, Egypt and the other lands of the Near East, and also of Northern India. These Indo-European Nomads sought to destroy the earlier culture whenever they had the upper hand. But ultimately, as they were weak in numbers, they got assimilated with the earlier inhabitants, the inner vitality of the ancient cultures proving too strong for these "Splendid Barbarians", who came with their strong organisation and discipline, and, it must also be conceded, with a certain amount of mental and social qualities which enabled them to act as the dominating factors in the many parts of the world where they found themselves. Their languages were an index of their mentality which appears to have been both reasonable and imaginative; and this was one of their strongest points, particularly when this language found itself as the language of the conquerors among peoples who lacked cohesion and unity by reason of their diversity of speech; which appears to have been the case particularly in Iran and in India.

A just and proper estimate of the contributions made by the various peoples in India is now resulting from this new approach to the problem of Indo-European participation in the shaping of history in ancient Europe, the Near East and India. In the meanwhile the new discoveries at Mohenjo-Daro and Harappa and other sites in India, and elsewhere outside India, were bringing to light the glories and the vitality of a pre-Aryan civilisation in these lands. The pre-Aryans were finally coming to their own.

A very large element in Brahmanical Hinduism is definitely not of Aryan origin, but it is all pre-Aryan-Austric, Dravidian and Mongoloid. This view point is now generally admitted. It may in the future be further established that even in the religion and culture of the Vedic age the latest phases of which belong, according to a sober estimate to which I subscribe, (to round about 1000 B.C.), there was a large modicum of pre-Aryan-Dravidian Nishada or Austric and Kirata or Mongoloid notions and practices, which were only Sanskritised by being rendered into the Vedic speech of the Aryans, who came in as a new and unsophisticated nomadic people tremendously impressed by the earlier and more civilised inhabitants of the Punjab and Sindh areas and Western as well as Gangetic India in general. What had happened in many other countries e.g. the case of the Semitic Akkadians in Mesopotamia taking over bodily the religion, including the Gods and the rituals, of the earlier Sumerians, but not the language of the latter could have equally well happened in pre-Vedic India — giving us ultimately the cults and the culture including possibly many of the rites we find as forming the basis and the background of a good deal of Vedic literature as we now have it.

The pendulum is now swinging to the other end. The supposed descendants of the earlier peoples of India who were considered as not belonging to the superior conquerring Aryan race, so long were not articulate because of their general lack of higher education and of a knowledge of the implications of this ideology. The supremacy of the upper classes in the affairs of the States, particularly during the late mediaeval and early modern times, and with special force in British times, was gradually becoming realised. A resentment against this assumption of Aryan supremacy was coming into the field ; and the re-discovery of Old Tamil literature, both by Tamilians and non-Tamil peoples which so far as the English reading public in India is concerned commenced with that

great pioneer work of V. Kanakasabhai Pillai on "The Tamils 1,800 years Ago" published in 1902, with the editing of Old Tamil Texts by scholars like V. Swaminatha Aiyar and others, and the discovery of the pre-Aryan Mohenjo-Daro and Harappa civilisation, brought in something positive in the rehabilitation of a rather belated form of Dravidian nationalism or *Dravidianism*, particularly in the Tamil country. The continuous harping of Aryan supremacy ushered in the inevitable reaction — a passionate faith in and fervour for, even an adoration of a Dravidian supremacy. I need not take note of other factors in this matter, which are working not on the surface, but deep down in the sub-conscious region of the mind.

The situation is unfortunate to the extreme for a realistic and scientific study of the question. There have always been unthinking and unreasonable protagonists of the so-called 'pure Aryan' culture as in Sanskrit literature beginning with the Vedas onwards. A sense of Hindu superiority has also been working here. This superiority complex was the only ideological solace for a large section of people during the two centuries of our helplessness before British colonialism and imperialism. Far too many people, even among those who were familiar with the modern and scientific thought-world for an objective approach to history which was brought to us by the literature of Europe through the English language, have even now maintained an implicit faith in the historicity of the Purana Myths and Legends and Traditions. This was of course of a piece with the faith in the absolute truth of the Myths and Legends of the Jewish people as presented in the Old Testament, which we see even now acting as a powerful leaves in the minds of large sections of both Jews and Christians all over the world. Hindu antiquity, based on the Puranas, was taken to a fabulously ancient period in which B.C. and A.D. had no meaning. Even some highly advanced persons with a scientific

training belied that training by framing a scheme of chronology which furnished for Hindu history definite dates going back to 5000 B.C. and more, all on the basis of the statements which were legendary, if not mythical, embedded in the various *Puranas.* A retort to this kind of reconstruction of Hindu history which was supposed to be just Aryan history, we find in those ardent supporters of Tamil antiquity which would take back the history of the first Sangam to 7000 to 8000 years from now. The incongruity or irony of it all is that legends which are sequels of, or similar to those found in the Sanskrit Puranas, involving the same Indian Hindu divinities like Sivan or Siva and Muruga or Kumara, and Hindu Brahmanical *rishis* or sages like Agattiyar or Agastya, are invoked-legends which themselves do not evince any sense of cultural or religious separatism or opposition. It is just an attempt to counteract one kind of mental immaturity by another — and this is all that can be said about it.

5. THE INDIAN SYNTHESIS IN RACE, LANGUAGE AND CULTURE.

The fact of the case is fundamentally this : a special kind of culture, in a particular geographical unit with a more or less similar economic background and a common history, arises out of a comingling and fusion of different types of cultures (which might have originated in different milieus), coming together and flourishing with the same background. To put it more tersely : National cultures arose out of International contacts and conflicts and compromises. The same thing has happened in India. The same thing is happening in the New World. One of the greatest instances of racial and cultural synthesis is presented by India ; and in its profundity and its all-inclusiveness, not even the miscegination of races and cultures which is proceeding in America at the present-day is comparable with it. I need not discuss this matter once again, as I have mentioned it before, I have given my views about it elsewhere. The great fact remains that

the ancient culture of India, the Hindu culture, as we have it, is the joint work of members of the various races with their diverse languages who come to settle and to live side by side on the soil of India from immemorial times. Possibly it was the *Nishada* or the Austrics, ancestors of the Kol peoples, who supplied the first element in this synthesis leaving aside the negroid peoples who preceded them and who appear to have disappeared from the soil of India. Then came the Dravidian speakers, who are believed by some (and this is a view to which I subscribe) to have been originally a Mediterranean people, connected with the builders of the pre-Hellenic Aegean civilisation in Greece and the connected Islands and Western Asia Minor. Then the *Kiratas* or Mongoloid peoples, speaking dialects of Sino-Tibetan, were the third great element in the synthesis of the *Indian Man,* although their influences appear not to have penetrated further south than the Deccan. Finally, we have the Aryans, who gave the finishing touch to Indian civilization and helped its formulation by supplying its chiefest means of expression in the Sanskrit language. The Aryans came as a *Herrenvolk* or Ruling Nation dominating the earlier peoples, but in India also it was a case of " Greece capturing her Captor ". The Aryan language was something which became a unifying factor in the welter and conflict of speeches in North India where peoples speaking *Nishada* or Austric, and Sino-Tibetan and Dravidian dialects were living side by side. The Aryan language had its great opportunity in the linguistic Babel already presented by the pre-Aryan peoples in North India. Large masses of peoples in Northern India took up the Aryan language, and in the process of adjusting Aryan to their needs they modified it profoundly, so that it became transformed from Vedic to Classical Sanskrit and simultaneously to the later Prakrits and subsequently the Modern *Bhashas* or new Indo-Aryan Languages. The later post-Vedic phases of the Indo-Aryan speech represent something more than the normal transformation of the language in the mouths of the descen-

dants of the original Aryans — they represent also to a very large extent the transformation of a foreign speech in the mouth of other peoples who accepted it by gradually giving up their own. The Sanskrit language shows a profound assimilation to the Dravidian and other pre-Aryan speeches ; and the great fact remains that in the evolution of the Aryan speech on the soil of India the pre-Aryan speakers — Dravidians, Austrics or *Nishadas,* and *Kiratas* or Mongoloids, Sino-Tibetan speakers, i.e. all had a hand. The Phonetic System, and to some extent the Morphology, and particularly the Syntax and the Vocabulary of the Old Aryan speech as in the language of the *Rig-veda* changed into those of classical Sanskrit (such as we find, for example, in the two great Epics and the *Puranas* in the first instance) and into those of the Prakrit or Middle Indo-Aryan speeches. A new people came into being — in North India through *Anuloma* and *Pratiloma* marriage ; and also in the Deccan and South India through large masses of North Indian Aryan speakers, Brahmans and non-Brahmans, Jains and Buddhist, coming at different periods from very ancient times down to the present ages, whether as merchants or adventurers, teachers and artisans, land-hungry settlers and refugees, and settling down among the people and profounding modifying them in every way. In this way we have the Hindu people of history representing a commingling of the various racial, linguistic and cultural elements ; and Sanskrit, the modified Aryan language in India, became the vehicle of the new civilisation which was being built up. It became an irresistable force as it became a sort of creation of more advanced groups among all the sections of the Indian people ; and it did not and could not meet with any serious opposition anywhere on the terrain of the whole of India. The spirit of Sanskrit was approximating to the spirit of the pre-Aryan speeches. When Sanskrit entered into the second stage of its development as a great vehicle of thought and science, it approximated still further to the mental basis and thought pattern of the pre-Aryan peoples as indicated

in the Syntax of the non-Aryan languages. The long compounds of Sanskrit, it has been suggested, were the direct result of the habit of juxtaposition of words, of a combining of different words all uninflected into a single unit which is the basic characteristic of an agglutinative speech like Dravidian. A large percentage of the common words of Sanskrit, as the researches of successive generations of specialists in this field of enquiry beginning with Caldwell right down to the present-day workers like T. Burrow and M. B. Emeneau and F. B. J. Kuiper and others would show, are from Dravidian and Austric. Looked at from this point of view, any notion of an inherent antagonism in spirit between Sanskrit as an Aryan language *par excellence* and Tamil as a Dravidian language *in extremis* representing two conflicting points in Indian Philology, has got to be thoroughly revised.

6. Need for an Objective Scientific Attitude in the Study of Linguistics as a Human Science.

What is wanted is a purely objective appraisement of the facts which have been already gathered and which remain also to be gathered from all available sources. We must have in the first instance a scientific i.e. rational evaluation of the historical process along which the various Dravidian languages have developed. There is no room for arbitrary proceeding in this matter. Linguistics is a modern science, and we cannot speak of it in the manner in which Voltaire did when the science was not yet born, by saying that in the study of words the vowels have no value and the consonants have very little. In the evaluation of a language, we ought to be able to tell from the look of a word when exactly it was in use, and when and how it developed the form in which we see it. The situation for the Dravidian languages unfortunately is not so satisfactory as in the case of the Indo-European languages because of the very rich variety as well as unquestioned antiquity which is presented by the materials

in these languages. Yet scholars are slowly and certainly arriving at certain positive results in the appraisement of the history of Dravidian. A case in point is the general loss of sibilant sounds in the South Dravidian speeches which appears to have taken place sometimes between the 3rd century B.C. and perhaps the 6th century A.D. The question of the devoicing of possible original voiced stop sounds in Old Tamil is another matter which is exercising enquiries into this vexed question of Tamil Linguistics. The case of transformation of the vowel sounds and of the final vowels is another problem of Tamil.

We should first of all try to discover the individual line of development for the various Dravidian languages, which are to be studied with this end in view both independently and comparatively at the same time. When a certain amount of positive evidence is obtained bearing upon the development of the various Dravidian languages individually, we could then proceed to formulate something about the history of primitive Dravidian as a whole, passing from the known to the unknown.

For a school of Dravidian Linguistics to flourish in this ancient centre of South Dravidian Culture, there must be absolutely impersonal and impartial scientific attitude as far as it is humanly possible to achieve it. The work of the previous workers in this field who have been actuated by this scientific mind, for example Caldwell and Gundert and Kittel and K. V. Subbayya and L. V. Ramaswami Aiyar and others, has to be taken into account. This study of Sanskrit and other Aryan elements in the Dravidian languages has been very ably envisaged by Anavarata Vinayakam Pillai and has been followed by similar attempts by other scholars for the various other cultivated Dravidian languages. In this element of borrowing from Sanskrit we have got to have a rigid classification according to epochs and periods when these borrowings took place; and these epochs and periods have left their marks on the forms of the words themselves, when we consider

the phonetic laws or habits under which they were modified. These should be very carefully looked into and established epoch by epoch for the various Dravidian languages ; as much as we can similarly trace the advent of Sanskrit words as borrowings—as *Semi-tatsamas* or modified *Tatsamas* which entered the North Indian Aryan languages at different periods of their history. The development of the morphology in the declension on the noun and the conjugation of the verb, the formative affixes etc. also presents a very fruitful field for research ; and fortunately we have now a band of well-equipped young scholars who speak the various Dravidian languages — Telugu and Kannada and Malayalam and Tamil, who are making conspicuous contributions for the development of the science.

7. Two Essential Equipments now vital in India for investigation in 'Philology'

(a) Phonetics and (b) Historical and Comparative sense.

Talking about equipments, a linguistic investigator must in the first instance possess what has to be considered as the *sine qua non* for the worker in the linguistics of any speech ; he must first of all have a very thorough grounding in the principles of General Phonetics, and in addition must acquire a very clear perspective of the main trends of Phonology in the particular speech which he is studying as well as of the allied speeches. The absolutely necessary grounding in Phonetics is very frequently ignored by would-be researchers in the linguistic history of any particular speech. I would consider it a mere waste of time and energy to discuss seriously about the history of a *language* with a person who may be a profound scholar in its *literature* but is ignorant of the basic principles as well as the detailed workings of phonetics as the basis of the Linguistic Science. In studying the evolution of at least the outward, formal aspect of words in a language,

Phonetics is as indispensable an instrument as the microscope is for Chemistry or Biology or the telescope for Astronomy. Then, he must have not only a sense of historical development of the language as a whole but at the same time must possess some knowledge of what is now known as "Structural Linguistics" — the sense of the particular language *in se,* without any historical or comparative impediment interfering with the appreciation of its own innate nature: the *Tat-tva* or *Thatness* of the matter. This is a subject in which I myself confess my inability to speak in detail as my own training, as belonging to an older generation of linguistic workers, has been primarily along lines of the usual historical approach. But at the same time I must say that in studying the languages of a highly advanced country like India where we have sufficient data in the shape of linguistic materials making clear the development of language going back to at least 3,000 years from now so far as Indo-Aryan languages are concerned, and to about 2000 years so far as the Dravidian languages are concerned, the historical and comparative background cannot be eschewed. They are very vital and most convincing ancillary evidence for appreciating the development of language. But it would appear that the approach of a number of scholars, particularly in America, has relegated to a secondary place this historical comparative background. I am not sure that this will be either helpful, or wholly possible, in the Indian context. In most other countries excepting China and India there have been periods when the continuity of the national culture has suffered from a very severe break, and frequently there has been a total destruction of this continuity. This has happened through the complete change over from the traditional religion which is part of the civilisation, and also through the loss of the language and the substitution of a totally new speech in the place of the old. In India the loss of language among the non-Aryan speaking peoples in North India has of course taken place, but it happened in prehistoric times when an enduring or com-

pelling sense of a national culture had not as yet originated. The North Indian Hindu people began its history *de novo,* say from the closing centuries of the second millennium B.C., with the Aryan language as a basic thing in a new and composite civilisation. In the Deccan and South India, after the general acceptance of the composite Aryan-Non-Aryan religion and civilisation of the North with the Sanskrit or Aryan language as its vehicle became established, possibly during the second half of the first millennium B.C. there was a sense of continuity through both the still living Hindu religion and through the growing literature in the Dravidian languages of the South — Old Tamil, Old Kannada and Old Telugu, which have persisted right down to our time without a break. The presence of Sanskrit in the older Dravidian languages as the background of a pan-Indian life and civilisation is a fact which is of much deeper significance than the rather detached existence of the classical languages like Latin and Greek in the scheme of things among the peoples of Western Europe speaking for example the Germanic languages. The position of Latin among the speakers of the present-day Romanic or Neo-Latin languages like Italian and French, Spanish and Provencal, Portuguese and Rumanian is of course to some extent comparable to the position of Sanskrit for the North Indian Aryan languages. But Sanskrit is much more intimate in the life of the people than Latin has ever been since the end of the mediæval times among even the speakers of the Neo-Latin languages. All these things considered, the socio-religious background of the ancient cultural language Sanskrit and of the earlier forms of the cultivated Dravidian languages is to be always taken into consideration in the study of their linguistics and of their social atmosphere.

For a full and perfect understanding and appreciation, and consequent correct interpretation of Tamil literature, including the literature of the Sangam classics one need not

speak of the other advanced Dravidian languages, a good knowledge of Sanskrit, both language and literature I consider to be absolutely necessary. Similarly a good knowledge of the Greek and Latin classics and of the Bible, with a working acquaintance with the Greek and Latin languages, is vital for a thorough appreciation of the literature of French and English and other West European languages. For any one who will study the literature of modern Bengali, to appreciate all its ideas and implications and the modern spirit that is working in it, a knowledge of English, both language and literature must form a necessary background, since most of the great writers of Modern Bengali were profoundly affected by English literature of which they were enthusiastic students. For Urdu literature, similarly a knowledge of Persian both language and literature becomes very vital, both for the forms of words and literary compositions and for the ideas.

8. Some Preliminary Desiderata in Dravidian Studies.

For a fruitful study of the linguistics and literary culture of the Dravidian languages, we must have the materials—the "tools"—placed at the disposal of all and sundry. To my mind the most essential thing is the publication of a series of texts of the early specimen of the various Dravidian languages, and this series of texts must be published in a manner which will leave nothing to be desired for both amateurish students and serious scholars. To make both the outward linguistic form and the inner content in thought and narration of this literature easily accessible, suggests not only in the interest of Dravidian Studies but also for the extension of the cultural and intellectual horizon on peoples not speaking Dravidian languages the publication of the old texts, both literary and epigraphic in Tamil-Malayalam, Kannada, and Telugu in the following style I use the hyphenated term 'Tamil-Malayalam' advisedly as since both Modern Tamil and Modern Malayalam converge into the Old Tamil and the

Sangam Literature as their common ancient form. We may be justified in using this composite expression, since Sangam Tamil will also stand for the oldest Malayalam; a similar hyphenated expression "Bengali—Assamese" has been used by me to indicate a parallel situation for both Bengali and Assamese, and perhaps we would be more justified in using the three word compound "Oriya-Bengali-Assamese".

1. The text should be printed in a thick fount of Roman Script, with or without the original Tamil or Kannada or Telugu Script, in a consistent system of transliteration, combined with a literal translation in English. The continuous or running text with the running literal English translation can occur, the first above the second, on the same page, on the left hand side, and on the page opposite, right hand side, we may have (2) as below for the portion of the text as on the left hand page.

2. There is to be in addition an analytical treatment of the Tamil or other Old Dravidian text, also with the help of Roman characters, giving the close English equivalents of the expression in the language concerned, to enable students to understand exactly the linguistic content of the particular text. This analytical text, in prose order in the case of works in verse, may come advantageously with the English translation, the two languages in two columns.

3. This has to be followed by a proper linguistic as well as literary commentary as necessary which would enable us to appreciate the text concerned from its true aspect of both language form and thought-content.

When we have a series of texts for the different languages in this style, people everywhere will be in a position to appreciate what we actually have before us. This will be some amount of positive fact-finding investigation, and on the basis of this convenient terrain, so to

say, the edifice of a full linguistic study of the literary or epigraphical material could be built up, as well as historical, sociological and literary appraisement of it.

For Annamalai University I would suggest in the first instance a uniform series along this line of the publication of the earliest texts of Tamil, the Sangam texts, the various anthologies, and the so-called epics. The great mass of devotional poetry in early Tamil, which is such a precious heritage for India and also for the whole of humanity, namely, the poetry of the Saiva *Nayanmars* and the Vaishnava *Azhvars,* also may be taken up in the same fashion, as some of the Vaishnava *Prabandhams* have already been attempted to be published in the same style in both Sanskrit and Bengali. In this matter I have found inspiration from France : what some French scholars did for the 'vulgarisation' or popularising of the Greek and Latin classics, as supplying the intellectual and aesthetic bases of the European consciousness over 75 years ago, I suggest can be emulated by us to advantage, as it has already been done quite independently in India too, in Sanskrit and Bengali as just noted. The French scholars some three quarters of a century ago tried to bring out in the same style the entire range of Greek and Latin classics as can be seen from the series which was published from Paris during the eighties of the last century by the Librairie Hachette which gave two translations, one a running translation of the original text and the other a word-for-word or a phrase-for-phrase translation ; they also attempted to do the same thing for some English classics and a few Arabic ones as well.

The civilised world in this way would be able to know the beauty and the profundity of Old Tamil Literature in itself with a perfect appreciation of its actual basis in the original words. A series of uniform Sangam texts brought out in this style would be a *desideratum* for the whole of Humanity : and I would like to impress upon the

authorities of the Annamalai University to inaugurate it as steadily as possible through their Department of Dravidian Philology. Their example will, in due course, be followed by the other Dravidian language States.

SUGGESTIONS FOR FURTHER TECHNICAL WORK: NO 'PARTI PRIS' IN SCIENTIFIC WORK

The department should take in hand the publication of a rigidly Historical Grammar of Tamil side by side with detailed descriptive accounts of the various spoken dialects of the language, giving also a full and accurate phonetic analysis and phonological study of each of them. This will furnish another mass of very valuable speech material for utilisation for one of our purposes—the establishment of the historical development of Tamil and other Dravidian.

In the matter of etymologising for Tamil and other Dravidian languages, the approach should be absolutely unbiased. Too frequently it has happened, in the study of a language in which a proper scientific tradition of investigation has not been as yet established, that Lexicographers are moved by some sort of strong *a priori* conviction about what the language really is. For example, in one of the dictionaries of the Bengali language, we had a very eminent Bengal scholar trying to find a direct Sanskrit origin for each word. ignoring the intermediary of Prakrit which he did not know ; and he also totally disregarded the foreign sources of some Bengali words connecting them straight with Sanskrit. Some scholars of Urdu had persuaded themselves that the pure Hindi element of Urdu is just debased Persian, and proceeded to trace a Hindi word like '*karna*'='to do' from Persian *kardan*. Sanskrit Pandits are known who would sit down to give Sanskrit sources for all English and Arabic and other foreign words, blissfully ignorant of the implications of scientific linguistics. Thus the Persian word *Hindu* has been given a Sanskrit derivation as *hinan dusayatiti, hinduh* : the English *stupid* modified as *istupit,* as *istan*

pinastiti istupit and *horrible* as *yad drstva krodhat trasad va harim bollati Harinama Karoti tall haribol*; and similar linguistic *plaisanteries* are quite seriously taken by some. This kind of etymologising was quite permissible in the scholastic speculations as in the *Nirukta* which nobody takes as scientific or logical, but they have hardly any justification at the present day when a sane and sure and rational methodology is operating. Such things are not uncommon in our etymologising even at the present day, and I need not dilate upon the usefulness of this kind of initial *parti pris* among certain 'Investigations' of a language. Every student of language who wants to have the thing done historically will be pained at the attitude which seems to be actuating some scholars of Tamil and Dravidian, as a sort of a reply and counterblast to the Aryan heresy. If there was the attempt to trace a large percentage of Tamil words even in Old Tamil to Sanskrit and Prakrit, here are some very ardent and patriotically minded Tamil investigators who tried to carry the war in the enemy's camp. They forget that sober scholars of Sanskrit etymology all admit the presence of a large non-Aryan substratum as well as borrowings in Sanskrit, and even such words which are basically non-Aryan are found in Vedic. But as I have said before, they forget that it was a case of give and take, and Tamil or any other Dravidian language could also equally borrow, and borrow very largely and deeply from Sanskrit. Here, the weight certainly was in favour of Sanskrit as the language of the composite Indian culture of both Aryan and non-Aryan origin, which was, through the passing of centuries, everywhere gaining strength and which became encyclopædic in its nature, claiming the willing homage and the service of scholars speaking diverse languages, both Dravidian and Aryan Middle Indo-Aryan and New Indo-Aryan both. It is now being attempted in some quarters to trace to a pure Dravidian source almost the entire mass of Tamil words as far as that is possible. This is leading, I must submit, to waste of time and energy in trying to build up a plausible

or fanciful etymologies, which would not bear scrutiny if we consider the matter from the point of view of historical phonology, and of the mutual influences between the two languages of culture. I would warn all future workers in Dravidian linguistics from this attitude which is not scientific because it is moved by other considerations which may be highly patriotic but which are not objective.

10. Avoidance of Linguism : Peroration

Another matter which has been rather of a political nature, and I close my address. This is the mutually exclusive and even intolerant attitude among the various languages which is being presented in the different Indian States, and to which the name 'Linguism' has been given. At the present moment, owing primarily, as I think to the attempt to establish Hindi as the Pan-Indian Official Language in addition to its own place as a regional language, and to supplant English by Hindi in our administrative and educational set up in most of the States, we note that a passionate and even an intolerant love for one's own language has been coming into greater and greater prominance with the passing of each month and year. Formerly when English and Sanskrit as the common languages of administration and of higher intellectual culture claimed the willing homage of all for palpable intellectual cultural reasons, and there was no insistent attempt to push forward a modern and local language without any outstanding literary and cultural tradition behind it, there was *laissez faire* for all the Modern Indian languages, and each was developing quite harmoniously without any overt or covert opposition from speakers of other languages, even in the same area. Thus in the composite Madras State, Tamil and Telugu and Kannada had received the fullest support and no Tamilian ever grudged the free and full development of Telugu and Kannada by their speakers within their Tamil homeland. Similarly with Tamil in Kerala and in Andhra. This is just a reflex

of the great days of the Vijayanagara Empire, when Kannada and Telugu and also Tamil were all equally patronised by the emperors and they flourished side by side, and there was no linguistic intolerance that we know of. There has been the enriching of Indian culture as a whole through this ; the musical genius of Tyagaraya, who was a saint and a musician at the same time, enriched the minds of the Tamil, Kannada and Kerala peoples through the Telugu lyrics as much as that of the Andhras themselves. So in Bengal and Maharashtra the songs of Suradasa and Tanasena were welcomed although they were in the language of Mathura. Unfortunately with a new totalitarian spirit coming up because the speakers of most of the languages feel that they are now being placed on the defensive, the development of Indian languages in an atmosphere of harmony and mutual goodwill is becoming jeopardised. The contact between the various languages which can only be fruitfully possible when a particular language flourishes in the region of another language and gets the benefits of the local *milieu* or atmosphere to the fullest will, it seems, be denied in future when the rigid policy of restricting the full development of a language which does not politically belong to the region itself. This is a state of things which only the good sense of the Indian body-politic and their perception that the Basic culture of India is one and the languages can only be helpful in furthering the diverse colourful expressions of this one Basic culture of India, can alone remove or modify and bring in the necessary sense of toleration and mutual co-operation. That is a matter which of course is outside the scope of scientific linguistic studies. But as they are vitally connected with our culture, I have ventured to adumbrate it on this occasion.

Address delivered at the Inauguration of the Special Committee on Dravidian Philology at Annamalai University on 8th April 1957.

Emphasis in Early Old Tamil

KAMIL ZVELEBIL

§ 1 In an article published in Archiv Orientální in 1955[1], I touched upon the problem of emphasis and intensification in Tamil aiming at the investigation of these phenomena also from the general point In this short study I want only to treat the means to express emphasis in old Tamil, particularly in that form of language which may be called Early Old Tamil, and only on the basis of data gained by analysis of the ancient Tamil text நற்றிணை (Nhattin ai). This article is a sort of supplement to the quoted study on Emphasis and Intensification and it may not only add to the data of that article but also to revise its conclusions Several reasons led me to begin my analysis of old Tamil texts with the investigation of நற்றிணை (Nhattin ai) This anthology is certainly one of the four collections (புறம், அகம், நற்றிணை, குறுந்தொகை) which have undoubtedly preserved — as far as we know — the most ancient stratum of literary Tamil[2] Secondly, the literary and grammatical tradition of the Tamils, when enumerating different collections of the great எட்டுத்தொகை anthology, begins exactly with நற்றிணை. There is no reason to abandon this traditional order in our investigation.

§ 2 The view which has been stated in the quoted article, viz that "the emphatic vowel -ē appears already

---

1 On Emphasis and Intensification in Tamil, Archiv Orientalni XXIII, 1955, pp 435-464

2 I say *expressis verbis* literary Tamil ' As far as the short inscriptions (if they may be so-called) on Arikamedu ware, and the inscriptions in Caves of Madurai and Tirunelveli districts are concerned, it is indeed a question whether the language of these engravings is Tamil at all This problem received new attention recently According to my view — however, entirely tentative and liable to change—the language of these inscriptions is rather a form of Southern hybrid Prakrit with very rich Kannada-Tamil loan-words

in the most ancient period of the Tamil language-development as a true emphatic particle " has been obviously fully confirmed by the data of நற்றிணை. From abundant material I quote only typical instances :

1. எமக்கே வருகதில் விருந்தே (120,10) "To us let the guests come ".

2. ஐதே காமம் (143,1) " Astonishing thing is love ".

3. சாதலும் இனிதே காதலந்தோழி (327,3) " And sweet it is to die, O good beloved friend ".

Emphasis is a syntactic phenomenon, used, first of all, to stress a part of a syntagma or a sentence (so-called emphatic specializing) and, secondly, to express the speaker's relation to the contents of the whole proposition. The first function of emphasis is well shown in an example like அன்னையும் அமரா முகத்தினள்...நீயே சூழ்தல் வேண்டும் (122,10) "and the mother has distorted (*or* agitated, *lit.* unsettled, not pleased) face... ; thou thyself must consider it." For the second function of emphasis cf. such example as இனிதே தெய்ய எம்...நல்லூர் (331,9) " Lo, verily sweet is our...Nullur."

It is natural that different emphatic means cumulate: thus the emphatic vowel — ஏ is often combined with the emphatic change of word-order, cf. பெரும் புலம்பின்றே சிறு புன் மாலை (54,5) " The short, evil evening has afflicted (me) greatly " or ஒன்றே தோழி நங் கானலது பழியே (311,11) " One is, O friend, the fault of our groove ".

Not every use of this vowel — *e* : is, however, emphatic. The enclitic — ஏ has, in Old Tamil, just like

[3] நற்றிணை நல்ல குறுந்தொகை ஐங்குறுநூ
றொத்த பதிற்றுப்பத்தோங்கு பரிபாடல்
கற்றறிந்தா ரேத்துங் கலியோ டகம்புறம் என்
றித்திறத்த வெட்டுத்தொகை.

in Modern Tamil, many other functions, e.g. adversative, copulative, referring and many others. [4]

§ 3. The coordinative enclitic — உம் (—*um*, "the only true conjunction in Tamil", Beythan) is also employed as emphatic particle in Early Old Tamil, though rather rarely: செறுநரும் விழையும் செம்மலோன் (50,9) "His being haughty is pleasing even to the enemies". Another instance: பழகிய பகையும் பிரிவின்னாதே (108,6) "It is bad to forsake even old enemies." நாடற் படர்ந்தோர்க்கும் கண்ணும் படுமோ (61) "Can those who have been thinking of the chief, sleep?", *lit.* do perhaps the eyes of those.....etc. close?"

§ 4. The emphatic particle தான் has all the functions of the emphatic vowel. This particle, emphatic and indeclinable, is, in its origin, a reflexive pronoun meaning "self". The semantic change from தான் "self" to தான் "alone, only, just, exactly" is natural and easy. Examples of emphatic use in Nhattin:ai அதனினும் கொடியாள் தானே...உழவர் தனிமட மகளே (97) "The matchless young daughter of the tiller ... is verily (தானே) more cruel than that"; சீறூர்[1],[2] இனிது[3] மன்று[4] அம்ம[5] தானே[6] (135, 5) "Verily[6] (and) truly[4] the small[1] village[2] is, lo[5], sweet[3]. "This last case is, at the same time, a fine example of the cumulation of emphatic means.

---

[4] In this connection I would like to draw attention to the use of the vowel — ஏ at the end of the stanzas in அகவல் —metre—most probably the most ancient and typical metre of Old Tamil. According to my view this இசை நிறை ஏகாரம் had been originally used not only formally but on definite purpose. Let us imagine the times when Old Tamil poetry has not yet been investigated by learned commentators and eager linguists but when these songs (பாட்டு) were actually sung or scanned. The Inal — ஏ had an important and organic function then: it marked the end of one stanza, and it enabled a sort of pause and repose for the bard: he took breath, the musicians accompanying the poet tuned their instruments, the listeners commented upon the excellence of what they had just heard, changed their seats, prepared for the next song. This explanation seems to me simple and obvious.

The evolution of this phenomenon from the reflexive pronoun to an indeclinable emphatic particle may be easily traced in Nhattin:ai. Let us consider the following examples :

1. தான் used as subject, having the meaning of a personal pronoun of the 3rd pers. uyartin:ai[5]: கொண்கன்[1] யான்[2] யாய்[3] அஞ்சுவல்[4] எனினும்[5] தானே[6] பிரிதல்[7] சூழான்[8] மன்னே[9] "Though I said [5] to the lover [1] —I [2] fear [4] the mother[3]—he (himself)[6] did not at all[9] intend[8] to leave. Here, தான் is most probably predominantly used as a personal pronoun, though it might have been also felt at the same time as a sort of emphatic stressing.

2. தான் used as reflexive pronoun in attributive function, this attribute emphasizing at the same time the subject : அன்னை தான் அறிந்து அன்ரோ இலளே (175, 6) "The mother herself did not know." For the peculiar and most interesting construction (அறிந்து அன்ரோ இலளே) see § 7 of this article. A similar case is தாஅந் தேரலர் கொல்லோ...இறந்திடுஞோரே (302, 6) "Does he, who went away, perhaps not know for himself ?"

3. மற்றவர் கொன்னை நம்பும் குரையர் தாமே (208, 6-7). This case is similar to the last example. தான் is not yet an indeclinable emphatic particle, it is still formally in concord with the subject அவர் but is, at the same time, obviously emphatic.

4. குறுமகள்...தீங்குரல் கிளியும் தாம் அறிபவே (209, 6) "and even the parrots understand the sweet voice...of

---

5 Cf. R. Swaminatha Aiyar, Aryan Affinities of Dravidian Pronouns, Proceedings and Transactions of the 3rd All India Oriental Conference, 1925, 152. The author might be right in showing that தான் has originally been a personal pronoun. We certainly find it in that use in ancient texts. Its personal pronoun use might be however explained as a sort of ellipsis, cf. சிலப். XIX, 30 செம்பொற் கொடியனையாள் கண்டாளைத் தான் காணான். "She, the golden creeper, saw him, but her he could not see" (Dikshitar's translation), where தான் may have been used instead of full. அவன் தான் "He himself, he however". Certainly Aiyar is *not* right when trying to bring into relation the Tamil தான் and Rigvedic *tanu*.

the young daughter". Here, not the subject கிளியும் is in formal concord with the predicate அறிபவே (the subject being in singular, the predicate on the contrary in plural), but the emphatic particle (which is also in plural, தாம்). This is rather interesting. தாம் is here, doubtless, emphatic.

5. காதல் தானும் கடலினும் பெரிதே (166,10)
"Verily love is greater than the ocean. Mark here that the copulative enclitic — உம் is affixed to the pronoun தான். This shows, that though தான் is emphatic here, it has still been felt as a pronoun (and not only as an indeclinable particle) ; thus it is capable of having the enclitic—um affixed. May be that it is also in this instance an அசை : instead of simple காதலும் the form காதல் தானும் is used to equate the rhythm (4 + 4 அசை, கடலினும் - காதல் தானும்).

These examples show clearly the semantic development from தான் "he" (3rd sg. uyart. pers. sq.) and தாம் "he" "they" honorific (> "himself, themselves") reflexive pronoun— > "alone, only, just, even" (indeclinable emphatic particle, as in 135, 5). This emphatic particle தான் as has already been stressed in the study published in Archiv Orientální, never emphasizes a finite verbal form—that being so because of its pronominal origin.

Sometimes, however, it is very difficult to draw an exact dividing line between தான் reflexive pronoun and தான் emphatic particle. As has been shown, in most instances found in NT both functions coincide. தான் is at the same time the reflexive pronoun and the emphatic particle.

§ 5. Emphatic particles of different kind and obscure nature.

It is often very difficult to analyse the origin and exact nature of some of those particles termed அசைச்

சொல் or உரையசை. It is more than probable that many of them are not mere expletives, but are used at the same time in emphatic or intensifying function. An exhaustive investigation of these expletives would need a special and detailed study and would be much desired.

Some examples from Nhattin:ai: ஈங்கு ஆயினவால் என்றிருள் யாரோ (55, 12) "Thus they certainly appeared here..." (— - ஆல் is probably emphatic). Similarly: மிகப் பெரிது அழி தக்கன்றால் (72, 5).

Some of these emphatic particles are originally clearly substantives used adverbially: அகன்றோர் மன்ற நம் மறைந்திடுவோர் (118, 5) "He who has left has verily forgotten us": மன்ற s. "certainty". சீறூர் இனிது மன்று (135, 5) "The small village is certainly sweet" (மன்று s. "certainty"). வெஞ்சுரம் இறந்தவர் மற்றவர் (177, 3) "He certainly went away to the hot desert" மற்று obviously from the same basis as மன்று. In such propositions, we may suppose the evolution has taken course from individual nominal sentences to a single compound sentence: அகன்றோர் மன்ற நம் மறைந்திடுவோர் (118, 5) "he has left; (it is) a certainty; he has forgotten us." > "certainly he that has left (S) has forgotten us (P)".

Some other of these emphatic particles are of verbal origin: எற்றுவது கொல் யாமற்றொன்று செயினே (239, 12) "If we did something else of what use would it be after all?", *lit.* எற்று ஆவது கொல் "of what sort—that which will become—is". This ஆவது (verbal noun of ஆ-) is used frequently as emphatic particle in Modern Tamil.

Whereas such particles as மன்ற or ஆவது are certainly clear as to their origin, the semantics and etymology of some others as மன் - ஆல் etc. are still quite obscure.

§ 6. When investigating ancient poetic texts, only the situation and context help us to state whether the *word-*

order has been changed because of emphasis or whether such a change is due to formal causes of prosodic nature. I have come across obvious cases where the predicate, which is under emphasis, tries to force its way to the beginning of the proposition: நல்லூர் பெண்டிர் இன்னும் ஓவார் என்திறத்து அலரே (116, 11-2) "The women of Nallu:r have not yet ceased with the gossip concerning me" (word-order S-P-O against the normal S-O-P). The emphasised predicate often succeeds in forcing its way to the very beginning, which is especially often in appeals and orders : பூண்க நில் பாக நின் தேரே (81, 5) "Let (it) be yoked, o charioteer, thy chariot." It is frequent also in questions with emphasized predicate : அருளான் கொல்லோ தானே............மலைகிழவோனே (228, 5-9) "Will he be gracious...., the chief of the hills ?" Similarly உள்ளார் கொல்லோ தோழி......சுரனிறந்தோரே (92, 1-9). Other instances of emphasized predicate at the beginning: ஐதே காமம் (143, 1) "Astonishing is love." மடவது அம்ம மணி நிற எழிலி...... (316, 1) "Lo, ignorant is the cloud, which has the colour of sapphire."

I quote from the article published in Archiv Orientální (p. 450): "We see, especially in colloquial speech that (mostly in strong emotion) that what is emphasized, tends to force its way to the beginning of the sentence to become the kernel of enunciation ". This is the "emphatische Spitzenstellung" (Havers), well-known also from most Indo-European languages.

However, there is another system of emphatic word-order, where the stressed member is placed at the end of the proposition, cf. நயன் இன்மையின் பயனிது (74, 1) "This is the fruit of the sweetness of pleasure." Cf. also the very instructive instance from Nhattin:ai 348, analysed in my quoted article on p. 453.

To express strong emphasis different emphatic means are cumulated. Frequent is especially the combination of the emphatic vowel. — ஏ with word-order change:

வருமே தோழி வார்மணற் சேர்ப்பன்(307, 5) " He will certainly come o friend, the chief of high sand (—dunes)." Or ஒன்றே தோழி நங் கானலது பழியே (311, 11). "Only one is, o friend, the defect of our grove."

§ 7. Last but not least we have a peculiar form of emphatic proposition, typical for all stages of Tamil, which runs according to the scheme *positive utterance, its negation, interrogative vowel* — ஓ + emphatic — ஏ: சென்றது அன்றோ (றோ) கொண்கன் தேரே) (249, 11).

To interpret this type correctly and in accordance with the spirit of Dravidian—for it is typical for Dravidian to express the enunciation, be it positive or negative, through interrogation, cf. many proverbs of this type — we must bear in mind that the vowel — ஓ is used in questions where an answer is expected not in accordance with the form of the question. Thus சென்றது அன்றோ கொண்கன் தேரே is an emphatic positive proposition, transl. liter. " It went away didn't it, the chief's chariot ? " (The expected answer is " Of course it did) Free transl. : " The chariot of the chief certainly went away."

We have even more frequent cases of emphatic negative propositions of this type in ancient texts : அன்னை தான் அறிந்து அன்றோ இலளே (175, 6) " The mother herself, having known, didn't she ? she did not.", i.e. " the mother herself certainly did not know." சேர்ப்பற்கு... கேட்டன்றோ இலதே (239, 8-9) " Did we listen...to the chief ? We did not." " We did not of course listen to the chief."

Somewhat similar is the structure : *.positive utterance + — ஓ + negation emph.*— ஏ சொற்புடை பெயர்தலோ இலரே (289, 3)· " Will (he) change (his) word ? he will not."

[6] Cf. *Enclitic Vowels (—a,—e,—o—) in Modern Tamil, Archiv Orientalni* XII, 1954, pp. 375-405.

It follows from the described material that, to express emphasis, Early Old Tamil uses lexical and syntactic means. The emphatic vowel — ஏ the emphatic particle தான், different particles of nominal and verbal origin as well as so called அசைச்சொற்கள் are lexical means to express emphasis. The emphatic word-order change (though there are some clear examples in Nhattin : ai) can be investigated thoroughly only after a systematic research is undertaken into the nature of Old Tamil prosody and its relation to syntax.

As far as modern Tamil is concerned, it would be much desirable to search into the nature of intonation, word-stress and dynamic level (sentence-stress) of the colloquial and even "vulgar" sentence.

It is possible to say that the rich variety of emphatic means used in Old Tamil—and, at the same time, their well-ordered unity—reflects the richness of the language and its ability to express thought and feeling with elastic precision and richness of colour. The study of emphasis and intensification in a language is thus not a marginal part of linguistics, but an integral and important part of the science of language.

A Seminal Period of Indian Thought*

XAVIER S. THANI NAYAGAM

The middle of the sixth century B.C., found the ascetic as the most prominent and hieratic figure in religious life in contradistinction to the Brahmin officiant who filled the religious and literary stage of the earlier epoch. Even in Brahmin circles asceticism had become popular and numerous Brahmins are found to be living in forest hermitages or wandering as ascetics (sanniyasin). To the Brahmin it came to be ordained that after a period of studentship (bramacharin) and after a period as householder (grihastha) when his hair had turned grey and he had seen a grandson, he should repair to the forest and spend a third stage of his life as a hermit (vanaprastha) and a fourth and last stage as a wandering ascetic (sannyasin). The distinction between the third and fourth stages is not clear because the fourth stage was a later introduction. The fourth stage appears to have involved separation from wife and family, greater detachment, more contemplation and itinerant mendicancy. The recommendations concerning the fourth stage were not universally observed, but they provided the opportunity for the northern country to have numerous mendicant Brahmin ascetics and teachers. It is said of the Brahmin, Bavari, that he had sixteen disciples, all Brahmins, each having a "host of disciples" and widely renowned "throughout the world". Several Brahmin ascetics living an eremitic or cenobitic life are also numbered among the first disciples of the Buddha.[29]

---

*This article is continued from *Tamil Culture*, Vol. VI. No. 1. p 18.

[29] R. K. MOOKERJI, *Ancient Indian Education*, op. cit., p. 391 ff.

An eristic tradition was part of the Brahminic educational system. We hear of Brahmins travelling in quest of knowledge alone or in companies and stopping for rest and conversation and argument in wayside rest houses. The elaborate sacrifices extending over several days had been made from earlier times the occasions for argument and discussion, " and the man who cut the best figure in argument was in greatest demand as a sacrificer and obtained the highest fees".[30]

It is understandable that asceticism open to all castes had a great attraction for the non-Brahmin classes, and save for the class of hereditary sacrificial officiants, it would be almost a general law in India that the student, the scholar and the teacher had to be an ascetic or assume, temporarily, the guise of asceticism. The marks of asceticism were as indispensable to recognition of non-Brahmin scholarship as the philosopher's cloak was in the Graeco-Roman world. Ajita Kesakambalin, the atheist, should have worn a hair-shirt as his name suggests, though the doctrinal association between atheism and hair-shirts is pretty remote. Asceticism was the only door open to non-Brahmins who sought spiritual, mental and intellectual fulfilment and realisation, and hence the life of the wandering mendicant was considered superior to that of the Brahmin priests. It was equally the opportunity for magicians, necromancers and sorcerers, as for those who used it as a technique for the acquisition of super-human powers and knowledge, whereby they would have a privileged place in society, even if they, like Markhali Gosala, belonged to an inferior caste. Thus a whole multitude of sects were found in the sixth century, names of which have been later consigned to oblivion. The *Anguttara Nikaya* mentions a number of religious and philosophical sects of hermits and wanderers. Their names are suggestive mostly of some external sign whereby they were recognised by the populace, such as *Jatilaka* or " those who were the hair in

[30] CHARLES ELIOT, *Hinduism and Buddhism*, op. cit., Vol. I, p. 92.

braids " the *Munda-savaka,* "the disciples of the shaveling ", the Tedandika, " the bearers of the triple staff ". The *Mahaniddesa* and the *Chullaniddesa* mention other beliefs which have ascetic votaries, the cults, for instance, among others, of Baladeva, Vasudeva, Purnabhadra, Manibhadra, Agni, the Nagas, the Yakshas, the Asuras, the Gandharvas, Chandra, Surya, Indra, Brahman, Deva and Dik.

Mental measurement and personality tests might have revealed among these ascetics a high correlation of ability with asceticism, but they would also have revealed some of their number to be psychopaths, neurotics, antinomians, perverts and inverts. Asceticism in every country has led to fanciful excesses when it has unduly emphasised the destruction and negation of the body.[31] In this era ascetic morbidity assumed frightful proportions and the descriptions have to be read to be believed. Nudism, revolting habits of eating and drinking, food taken from refuse-heaps and even cow-dung consumed with complacency; men hanging from the branches of trees, and men engaged in the most painful and gruesome penances, were features of the extremist ascetic schools. In the warm climate of India the cathartic and prophylactic properties of water received especial notice. There were those who believed so much in its cleansing powers that they kept on swallowing water endlessly and cleaning themselves. There were others whose individuality consisted in as far as possible of an imitation of the way of life of a particular animal or bird, such as the cow, the elephant or the hen. A study of these ascetic practices demonstrate the ambivalence prevailing at that time, and the need which arose for new speculation, and for new reforms of ascetic discipline.[32]

[31] *See* ERE., Article " Asceticism " for comparative study.

[32] H. OLDENBERG, *Buddha*, pp. 60-71, Williams Norgate, London, 1882, NALINAKSHA DUTT, *Early monastic Buddhism*, Vol. I, pp. 17-41, Calcutta, 1941.

A. L. BASHAM, *History and doctrines of the Ajivikas*, passim, Luzac, London, 1951.

ID, WI, pp. 243-247.

In this century of asceticism all the schools, Brahmin and non-Brahmin, sought in some measure to attain mental peace and calm and final release through knowledge (yoga) and works (karma). Brahminism sought to attain peace and calm mainly through a theistic or pantheistic mysticism and ritualism, while of the two most important sixth-century schools which have survived, Buddhist idealism laid particular stress on the mental and psychological processes, and Jainism stressed often to excess the ascetic and ahimsic ideals.

Asceticism proper belongs to an age of reflection and the process of moralization became a dominant feature of intellectual life in the sixth century. This was done mostly by the wandering scholars, non-Brahmin and Brahmin, men and women known as *parivrajakas* and *parivrajikas*. They were, as their name indicates, peripatetics, and except during the rainy season, they spent the remaining seven or eight months wandering in different kingdoms expounding their doctrines, meeting new teachers and learning from them and disputing with them, and winning the allegiance of rulers and peoples. They went to towns and villages as well as to the twenty or so large cities of northern India like Savatthi, Vesali, Rajagaha and Kapilavathu, and Kâsi. The number of these wandering teachers, scholars and disciples is not estimated with any accuracy, but a surmise may be made with due allowances for exaggeration by what the Jain and the Buddhist literature has to say concerning the number of those who followed Mahavira and the Buddha. After Mahavira's preaching, it is said 14,000 monks and 36,000 nuns followed him, and the Buddhist sources would indicate even a greater number of adherents recruited from the class of the " wanderers ".[33]

[33] Cf. Kalpa — sutra, 134 ff.

MRS. SINCLAIR STEVENSON, *The heart of Jainism*, pp. 65-66, O.U.P., London, 1915 ;

NALINAKSHA DUTT, *Early history of the spread of Buddhism and the Buddhist schools*, p. 44 ff, Luzac, London, 1925.

Before the establishment of the Jain, Buddhist and Ajivika orders (sanghas) these hermits and wandering scholars may have lived in colonies or groups during the rainy season. Their association of discipleship under a common teacher gave the members of each group a sense of solidarity. The Buddhist texts mention six principal teachers who are treated later as stereotypes of non-Buddhist heterodoxy. Their doctrines are summarised in the *Sāmmannaphala Sutta.* The names of the teachers are:—

1. Purana Kassappa,
2. Markhali Gosala,
3. Ajita Kesakambali,
4. Pakudha Kaccayana,
5. Sanjaya Belatthiputta,
6. Nigantha Nataputta.[33a]

These are consistently described in different texts as having an "assembly of Bhikkhus, a crowd of followers, (gaṇa-caryo)" and as "well-known teachers of sects (titthakaro), famous leaders, considered excellent and saintly (sadhu-sammato) by the multitude" Other teachers, Brahmin and non-Brahmin, are known mostly by name, and the doctrinal or philosophic cleavages between them could not have been but negligible, though every teacher who had a following had to be a system-maker. The *Brahmajala Sutta* is an example of the sixty-two possible systems with which a Buddhist polemist might have to contend.[33b] The subjects of discussion among the wanderers do not appear to have been unwelcome even to ordinary people:—is the world eternal or not: is it finite: is there a cause for the origin of things: does the soul exist after death: if so, is it conscious or unconscious: does it cease to exist after this

---

33-a *See* also *Sandaka Sutta* in *Majji. Nik* and *Milinda Panha; Sutta Nipata,* III. 3.

33-b *See* analysis of *Brahmajala Sutta* in E. J. THOMAS, *History of Buddhist thought,* p. 70 ff, Kegan Paul, London, 1938.

life or after a series of lives: and a great many other issues which are indicative of the restless intellectualism of the age.

The stimulus, information and even entertainment provided to-day by visiting lecturers, political speakers and platform and pulpit orators was provided in Ancient India by these wandering sophists. Their influence on the social and cultural life of the people, on the development of the spoken languages of India and on general standards of reasoning and discussion, was considerable, for their studies and their discussions were not confined to religious speculation. In the Pali works the *parivrajakas* are described as actual wanderers whose chief object was to meet distinguished religious teachers and philosophers, listen to them and discuss with them on matters of ethics, philosophy, natural lore and mysticism. Here is one such typical passage :

"Three hundred paribbajakas were dwelling at a paribbajaka—arama near Rajagaha. They were making great noise and were engaged in discussions about kings, ministers, wars, articles of food and luxury and such other desultory talks." [34]

In fact, itineracy to various parts of India to meet different teachers or disciples and learn from them and hold disputations with them was considered necessary to complete one's education. This dialectical trend aided the growth and the clarification of Indian thought ; the clash of doctrine was truly not a disaster but an opportunity.

Both rulers and people were tolerant and benevolent towards the wandering scholars. They listened to them speak in the parks and in the public halls (kutuhala salas) erected for them. Such were 'the Hall' in Queen Mallika's park at Savatthi ; the 'Gabled Pavilion' put up by the

[34] *Udumbarika Sihanada — sutta* in Digha III, quoted in NALINAKSHA DUTT, *Early Monastic Buddhism*, op. cit., p. 32. See SBB, Vol. IV, p. 33-34.

Licchavi clan in the Great Wood adjoining Vesali, a popular resort of the wanderers ; the Champaka Grove at Champa famous for its fragrant white flowers ; and the Mora-nivapa at Rajagaha. Caves, groves, parks and forests, bordering placid lakes furnished the stillness for contemplation and penance. The Greeks themselves called the Indian ascetics "forest dwellers" (hylobioi). On occasion the Buddha would end in some part a discourse made of a concatenation of thoughts with the exhortation to his listeners:

> "Here are the roots of trees, here are empty places : meditate." [34a]

The people heard different philosophers discuss and debate in public, and attached themselves to the one whose arguments or personality appealed to them most. The controversialists themselves, if convinced of the arguments of their opponents, relinquished their beliefs and adopted those of the victors. Several of the early disciples of the Buddha were persons won over in controversy and debate, as, for instance Sāriputta and Moggalana, who were originally followers of Sanjaya. This controversial and dialectical activity was evident not only in cities and towns but also in villages where the audience was not quite so intellectual or discriminating. The *Neru Jataka* contains an interesting account of the visits of these peripatetics to a frontier village. At first a Buddhist preaches and wins considerable support from the villagers. On his departure, his place is taken by an "eternalist" (*sassatavadi*), then by an "annihilationist" (*ucchedavadi*) and finally by a naked ascetic (*acelaka*), who in turn gain and lose the temporary loyalty of the villagers.

That this intellectual climate of controversy and scholasticism bred a number of inferior dialecticians and freak charlatans is not surprising. They are called "hair-splitters" and "eel-wrigglers" in the books of their oppo-

---

34-a *Majjhima Nikaya*, I, 118.

nents, and the sobriquets are well-deserved. One of them, a popular controversialist, Saccaka, is reported as saying:

"I know no Samana, and no Brahman, no teacher, no master, no head of a school, even though he calls himself the holy supreme Buddha, who, if he face me in debate, would not totter, tremble, quake, and from whom the sweet would not exude. And if I attacked a lifeless pillar with my language, it would totter, tremble, quake; how much more a human being."[35]

Teachers of the stamp of Saccaka were in the minority. Northern India, because of the years of asceticism and speculation, had provided during this period a great number of renowned teachers among whom Mahavira and the Buddha are the best known and the most studied. Samana renunciation and Brahmin seclusion from the world at a ripe age led to the best and mature minds devoting themselves to speculation, rationalisation and discussion, and in an age when books were not in use, even if writing were already known, the power of the Teacher and the Spoken Word cannot be easily estimated.

The importance of the wandering scholars and forest-dwellers, both Brahmin and non-Brahmin, to the history of Indian thought is that they were responsible for a widespread movement to encourage speculation for its own sake and to repudiate sacerdotalism, authority and tradition if they were not compatible with their rationalisation.

Radhakrishnan's description of this age is both graphic and accurate:

"There are many indications to show that it was an age keenly alive to intellectual interest, a period of immense philosophic activity and many-sided developments. We cannot adequately describe the complex inspiration of the times. The people were labouring with

---

[35] H. OLDENBERG, *Buddha*, op. cit., p. 70.

the contradictions felt in the things without and the mind within. It was an age full of strange anomalies and contrasts. With the intellectual fervour and moral seriousness were also found a united lack of mental balance and restraint of passion. It was the era of the Carvakas as well as of the Buddhists. Sorcery and science, scepticism and faith, licence and asceticism were found commingled. When the surging energies of life assert their rights, it is not unnatural that many yield to unbridled imagination. Despite all this, the very complexity of thought and tendency helped to enlarge life. By its emphasis on the right of free enquiry the intellectual stir of the age weakened the power of traditional authority and promoted the cause of truth. Doubt was no longer looked upon as dangerous."[36]

The wandering scholar is a neglected personality in the history of education. Whether it is Ancient India or Ancient Greece or Rome, or Mediaeval Europe, which is considered in history, his is an unobtrusive and anonymous place. However, his influence always was extensive if not original. He served as a powerful carrier of ideas between countries and provinces, and his visit was welcome like the arrival to-day of a newspaper or a new book. Aulus Gellius (160 A.D.) has left a picture of the pupils escorting the sophist from place to place and happy in his company. For the second century A.D., was the period of the wandering scholar and orator in the Roman Empire. Plato's "Protagoras" indicates how popular the sophists were in Athens, and how Protagoras of Abdera (c. 480-410 B.C.) led his disciples from city to city "like a second Orpheus."[37]

It is one of those strange coincidences which history furnishes that the fifth and sixth centuries before Christ

---

[36] S. RADHAKRISHNAN, *Indian Philosophy*, Vol. I, p. 272, Allen and Unwin, London, 1951.

[37] PLATO, *Protagoras*, 310, 315 :
Aulus Gellius, *Noctes Atticae*, XV, I ;
THEODORE HAARHOFF, *Schools of Gaul*, p. 35, O.U.P., London, 1920.

saw in the education of Greece changes similar to those which took place about the same period in Northern India.[38] The education of Greece through poetry was giving place to education through philosophy even though philosophy may have used the external garb of poetry. A new education was fashioned out in Greece so that the old training confined to aristocratic families by blood might be extended to all citizens who could show an aristocracy of talent, not unlike the movement in Northern India to extend the privileges of learning and asceticism, not only in theory but also in actual life, even to the sudras and the outcastes.

There was a growing dissatisfaction in the Greek world against the established systems of religious belief and new cults like the Orphic and Delphic cults and even ascetic groups like the Pythagoreans abstaining from animal food, developed as a result of a religious and ascetic movement. The Ionian schools were rationalist and sceptical and correspond to the heterodox schools in India, like those of the Caravakas (Materialists). The sophists, who travelled over the Greek world, recruiting students to whom they could teach the science of debate and of eloquence, correspond to the itinerant teachers of India. The Greek sophists were wandering teachers but they did not combine the celibacy and the aura of renunciation which marked the Indian sophists. These lived on patronage and alms while the Greek sophists acquired a notoriety for the high fees which they exacted. The scope of sophist education in Greece was to prepare the statesmen and groupleaders and

---

[38] On the sophists of Greece see T. GOMPERZ, *Greek Thinkers*, Vol. I, pp. 412 ff. John Murray, London, 1939;

W. JAEGER, *Paideia*, op. cit., Vol. I, pp. 283-328.

H. I. MARROU, *Histoire del' Education dans l'Antiquite*, p. 81 ff., Editions du Seuil, Paris.

ALDO AGAZZI, *Problemi e Maestri del Pensiero e Educazione*, Vol. I, p. 31 ff.; Brescia, 1954.

MAX MULLER, *A History of Sanskrit Literature*, pp. 25 ff., Williams and Norgate, London, 1859, draws relations between the Greek mind and the Indian mind which are suggestive but which lead to scientifically untenable conclusions on national characteristics. *See*

JULIAN S. HUXLEY and A. C. HADDON, *We Europeans; A survey of Racial Relations*, Jonathan Cape, London, 1936.

teach them the art to win any argument. Indian sophistic education insisted on rhetoric and dialectics because it considered these not only as arts useful for ministers, councillors and ambassadors, but also as sciences through which speculation concerning ultimate realities and ethical doctrines might be discussed. The intellectual climate of the age and the restlessness and ferment in thought gave to Greece its Socrates and Plato, while to India it gave its Mahavira and Buddha. The points of contact as well as the points of difference between the two countries are many, but a comparison does bring out sharply the difference in aims between Grecian and North Indian education. Greece affirms the culture of the body and the culture of the mind as vital for success in the social and political environment of the day ; North Indian education of this period *generally* repudiates the body and life as evil and seeks deliverance away from society and by the cessation of life.[39]

---

[39] The Indian attitude continued for centuries, and the Graeco-Roman world was aware of it through its interest in Indian philosophers and fakirs. Even TERTULLIAN in a work where one would least expect the allusion says : "Neque enim Brachmanae aut Indorum gymnosophistae sumus, sylivicolae et exsules vitae" (Apol. XLII).

On A Special Locution in Southern Kannada

S. M. KATRE

1. In the spoken Kannaḍa of South Kanara there is a special locution for the act of sleeping or falling asleep for which there does not seem to exist a parallel in the standard Kannaḍa of Mysore or in the literary records. While the forms such as *nidde gey, nidde māḍu, nidde baru, nidde hattu* and *nidde hōgu* are recorded by Kittel in his Dictionary, he has failed to notice the colloquial expression *nidde bīḷu.* The verbal base *bīḷ* or *bīḷu* 'to fall' goes with the nominative *nidde* and the person affected as the dative: e.g. *nanage* (or *maguvige*) *nidde bittu* "I (or 'the child') fell asleep."

This has, however, a parallelism in the Koṅkaṇī dialects of South Kanara. Corresponding to Kannaḍa *nidde baru* Koṅkanī has *nīda yettā,* and to Kan. *nidde bīḷu* Kon. has *nīda paḍtā.* Other neighbouring Indo-Aryan languages like Marāṭhī and Gujarati have respectively *jhop yeṇē* and *ūgh. āvvū.* From parallel forms in other Dravidian languages[1] it appears that Kan. *nidde bīḷu* is a specialised locution, confined, according to available information to South (and possibly North) Kanara, a region in which southern Koṅkaṇī is also largely spoken.

2. The question, therefore, is what is the origin of this locution? Neither the surrounding Dravidian nor the Indo-Aryan languages indicate that this is a special character of either group. And yet, two languages intimately

[1] Prof. C. R. Sankaran of Deccan College informs me that in colloquial Tamil dialects, particularly in Malabar Tamil, forms such as *avan tunki viluntan* 'he fell asleep' are quite common. Tamil *vil* corresponds to Kannada *bil-, bilu* 'to fall'.

spoken in a given region, the speakers of one of which (Koṅkaṇī) are definitely known to be bilinguals (if not multilinguals with knowledge of at least three languages), share this common feature. The presumption naturally is in favour of Koṅkaṇī affecting the normal constructions of Kannaḍa, and it is worth investigating how far such a presumption is borne out by observable facts of unrecorded Dravidian and Indo-Aryan dialects. Obviously there is no connection between English 'fall asleep' and Kon. *nīda paḍtā* or Kan. *nidde bīḷu.* The dialect geography of this locution may point out to a possible or acceptable solution. I have merely indicated here one problem which is on the peripheral region of linguistics and stylistics towards the study of which comparative methods have yet to be developed and perfected. Here is scope for a new kind of investigation which should make comparative linguistics a vitally interesting and absorbing field of studies, and throw some light on the range of interference between the mother tongue and other tongues of a bilingual or multilingual generation.

Dr. R. P. Sethu Pillai — An appreciation

S. M. L. LAKSHMANAN CHETTIAR

Our generation has brought forth some of the great masters of Tamil prose. Among them Professor Sethu Pillai holds a high place. His contribution to Tamil literature—both as a speaker and as a writer—is unrivalled. Through sheer eloquence Sethu Pillai has been able to draw vast groups of laymen and laywomen to the world of literature. Amongst his contributions to literary revival in Tamilnad were the weekly classes which he conducted although at considerable personal inconvenience at the Y.M.C.A., Pattimanram on 'Kambaramayanam', the classes on 'Silapathikaram' which he held in the Gokhale Hall and the classes on 'Thirukural' which took place in Mint Street.

Dr. Sethu Pillai has made a deep study of words and their significance. In this field his contributions and researches are as original and penetrating as they are pioneering. Through a period of nearly three decades now, he has evolved a particularly attractive style which is his own. His intensive study of Kambaramayanam comes to him handy when others are at a loss to find the apt word. His writings—fancied by the masses and envied by colleagues—often remind one of Robert Louis Stevenson's views :

> "First the phrases should be rhythmical and pleasing to the ear: secondly the phrases should be musical in the mouth: thirdly the writer should weave the argument into a pattern, both beautiful and logical and lastly, he should master the art of choosing apt, explicit and communicative words."

The designation சொல்லின் செல்வர் (the word-wealthy) conferred on him is entirely appropriate. He brings to

bear on all delicate problems his genial temperament and ability to work out compromise formulas without offending anyone, assisted by his vast stock of anecdotes, gathered from a lifetime of experience. In the field of Tamil his counsel is eagerly sought for by Universities, Governments and organisations interested in the cause of Tamil.

Like the career of many eminent men, Professor Sethu Pillai's career went through an unexpected turn early in life. During his days as a student, Tamil was not a compulsory subject of study in the Degree Classes and yet he took to the study of Tamil with zeal and was in personal contact with scholars like Chelvakesavaraya Mudaliar. Later, he took to the popular profession of Law and was also actively connected with Local Administration, as Vice-Chairman of the Tirunelveli Municipal Council. His literary zeal and equipment were, however, brought to the notice of the late Rajah Sir Annamalai Chettiar by the emient scholar K. Subramania Pillai and the Rajah invited Dr. Sethu Pillai to lecture in Tamil in the Annamalai University. It was the good fortune of the Tamil world that Dr. Sethu Pillai deserted law and local administration in favour of Tamil language and literature, in which field he stands as an unrivalled scholar today. In recent years, Dr. Sethu Pillai, the scholar, has also become a prince among scholars through his munificent donation to the University of Madras for the promotion of Tamil.

May this scholar-patron continue to live long and shed lustre on the Tamil world !

Reviews

THE IDEA OF GOD IN THE SAIVA SIDDHANTA

By

T. M. P. MAHADEVAN

(Published by Annamalai University)

This small volume of 43 pages gives us the substance of four lectures delivered under the Sri-La-Sri Arulnandi Sivacharya Swamigal Sivajnana Siddiyar Endowment in the year 1953. The first lecture gives a bird's eye-view of Saiva Siddhanta, and the other three deal with "God the Creator," "God as Moral Governor," and "God as Redeemer."

Though the author's main field of study, he says, has been Advaita Vedanta, he has had opportunities of writing on Saivism, and the booklet shows the thorough grasp he has of the subject as dealt with by its orthodox exponents. Prof. Mahadevan is succint, clear and impartial in his treatment by considering it simply as a School of Saivism, though he does not appear to give full weight to the claim of the system to be the last word of philosophical speculation, the capstone, as Piet calls it, of religious belief.

"Philosophy has to work on the intuition of the saint and the sage," says Prof. Mahadevan at the outset, and adds, "What philosophy does is to bring to a system the experiences of God-men and Truth-seers." This raises the question whether the Siddantha is primarily a system of philosophy or of theology. Thiru K. Subramanya Pillai (in the course of his lectures under the same endowment in 1947) observes: "The system of Siddhanta is hailed

to be the crown of all philosophy, for it has attained logical perfection to a degree not attained by any other system... Religious ecstasy is not allowed to surpass the dry light of reason. Subjecting his concepts to metaphysical criticism the Siddanta recognises the importance of satisfying the demands of reason. Scriptures are elucidated in a rational manner ; of course, there is an appeal to our moral consciousness, but it is not a call to blind faith." We have to accept then that the Saiva Siddhanta is a combination of theology and philosophy ; yet as it uses primarily the philosophical method (it is the zenith of Dravidian philosophical efforts), the whole system stands or falls by its philosophical principles.

Swethavana deserves his name of Meikandar, the truth-finder. He has found and established several truths with a finality which does not admit the least doubt. He and his commentators have exploded many a previous system including the Mayavada, and have given us what Prof. Mahadevan calls, " the most absorbing doctrine of the Saiva Siddhanta, viz., the doctrine of God."

It might nevertheless have been pointed out that in developing this doctrine, the virile logic and intellectual honesty of the Saiva Siddhanta has raised many questions, and to our mind, more questions than it has answered. And its chief merit perhaps lies in this. It is therefore no discredit thrown on the Saiva Siddhanta to indicate new points of departure for future progress, dark obscure corners that demand clarification, and perhaps need to be rectified with the very principles and criteria discovered, accepted and used by the Siddhanta itself.

For instance is, " the most absorbing doctrine of the Saiva Siddhanta i.e., the doctrine of God," an advance on the Advaitic concept of Sankara, as the Siddhanti claims,

or is it a falling back into pluralism, as those less acquainted with the Saiva Siddhanta sources say ? Do not the principles of eternal receptivity (பாசம்) and its limited actuation (பசு) enhance the very fecundity and transcendence of the Omnipotent which alone is the only eternal and actual Reality ? These are problems which when pursued fully will, we believe, but enrich the Saiva Siddhanta system, and Prof. Mahadevan's thought-provoking lectures raise these problems in our mind.

I. H.

TAMIL ENCYCLOPAEDIA

We have nothing but admiration for the Tamil Encyclopaedia published by the Tamil Valarchi Kazhagam. It has already to its credit four volumes ; the fifth is in the press. On a careful perusal of the volumes we find progressive improvement in the art and technique of the editor. Taken as a whole the volumes already published are undoubtedly a match to the volumes of the Encyclopaedia Britannica. Considering that this is only a maiden attempt on the part of the Kazhagam, our appreciation of its stupendous efforts to make the Encyclopaedia thorough-going and useful in regard to every branch of knowledge is enhanced immeasurably. A study of the second volume did disclose some defects and omissions. But in the third volume the editor has not given room for any kind of adverse criticisms to be levelled against him. In a previous review we suggested that the language used was a mixed language in that there was a greater and disproportionate admixture of Sanskrit words. But in the third volume we are delighted to find the language in its pristine purity almost. Again the exposition of highly technical and scientific subjects like architecture and veterinary medicine is done with consummate ease and impeccable scholarship. The third volume would certainly constitute an unequivocal reply to those doubters and

reactioneries who unthinkingly and unsympathetically cry down the Tamil language saying that it cannot be adopted for the purpose of teaching and writing on scientific and technical know-how subjects. We would advise especially those connected with University Education and who dogmatically assert that scientific and technical subjects cannot be taught through the medium of Tamil to peruse intensely and devotedly the four volumes of the Encyclopaedia and disillusion themselves about the unfitness of Tamil as the medium of instruction in University Classes. Of course we do not mean to suggest that the Tamil language has achieved that perfection, pliability and efficiency which belongs to a language like English. The fact is to be borne in mind that the growth of the Tamil language, not to speak of its literature, was arrested during a period of three centuries of foreign rule. If Tamil had been given an opportunity to develop according to its own genius and climatic conditions, it would have attained parity with the English language certainly as an instrument of thought and expression. Nevertheless it is hoped that the remaining volumes of the Encyclopaedia which would be published soon would establish the pre-eminence of the Tamil language in all departments of study and research. We would also suggest to those desirous of writing books in Tamil on various branches of knowledge to greatly benefit themselves by consulting the Encyclopaedia as often as possible. For they would not only pick up the necessary information they may require regarding subject matter but also the terminology that has been given currency and a status by the sponsors of the Encyclopaedia.

In conclusion may we draw the attention of the editor to the fact that only articles of the highest literary excellence and approved scholarship can find a place in an Encyclopaedia. Contributions from foreigners, who are reputed to be authorities in their respective professions may

be invited for publication. Of course these could be translated by competent Tamil scholars, and they would add to the worth and utility of the Encyclopaedia, which is not only a treasure house of knowledge but also of man's highest achievements in thought and language

M. K. S.

EELAKESARI SILVER JUBILEE NUMBER

This number, attractively designed, neatly printed, and profusely illustrated, can boast of possessing probably all the necessary qualities of a high class magazine. The picture of the Gopuram on the front page, perhaps, represents the high ideals and ambitions of the Tamil speaking people of Eelam while that of the cocoanut palm-tree proclaims their actual achievements and victorious celebrations. Beautiful poems, profound prose compositions, elite essays, picturesque short stories, valuable research articles of prominent authors, clusters of colourful plates particularly of towering personalities of Tamil fame and a number of black-and-white illustrations of social, political, economic, and religious nature enrich this volume. Lovers of art as well as school and college libraries, public reading rooms, may find it very useful. The producers of this number really deserve our warmest congratulations.

M. V. P.

INSTRUMENT AND PURPOSE

(Studies on Rites and Rituals in South India)

By

CARL GUSTAV DIEHL

[*Publishers*: Gleerups, Lund (1956)

Pages 395. Price: not given]

The book under notice purports to be a study of popular Hinduism as disclosed in the Rites and Rituals of the Hindus in their day to day life in South India. The author is a scholar of the University of Lund and in writing this book he has had the benefit of his association with the Church of Sweden Mission and the Tamil Evangelical Lutheran Church. The author opens his thesis with the indisputable proposition that rites belong to the realm of religion and magic and, after a brief notice of the several definitions of religion and magic attempted by anthropologists, rightly concludes that religion and magic cover much common ground, that there is hardly any single definition that covers the whole field and that notwithstanding the theoretical distinction sought to be made between religion and magic, in real life religion and magic are so overlapping as to make any distinction between them, unjustified or simply impossible or artificial and misleading, if ever any such distinction could be made.

2. The expression "Instrument and Purpose" forming the title of this book has been used to cover all rites and rituals, magical and religious. According to the author rites are a language of gesture calculated to serve as an outlet of feeling and are always expressions of the life of an individual or society or of the individual's experience of social life. They are either expressive of innate personal feelings and urges or implicative of definite purpose and are intended to bring about the desired results. They are described as Instruments in the tech-

nical sense of the word i.e., means with indirect effect. "Instrument" is manifest in indirect action whereas 'Purpose' is said to be implied in spontaneous expression and direct action. Instrument and Purpose are thought of as a measure of the nature and character of the observances in the daily life of the people in South India. In the present book, the concepts of Instrument and Purpose have been sought to be applied to as wide a range as possible in the Tamil area in South India by examining the rites, rituals and ceremonies observed and followed in the Hindu homes and temples. The author does not pretend to be exhaustive in handling the subject. But within the limited compass of his endeavour the author has presented a comprehensive and descriptive account of the rites, rituals and ceremonies of popular Hinduism in South India with copious notes and comments, which is the result of gleanings made by the author during 20 years' stay in India. The author has designedly refrained from seeking to explain or interpret the origin and history of the various rites, rituals and ceremonies. The book is definitely a positive contribution to the factual literature of magic and religion concerning the rites, rituals and ceremonies in the religious, personal and social life of the Hindus in South India.

3. Chapter I of the book is merely introductory. In Chapter II the author has presented a brief account of the language and culture of Tamils in South India as preserved in their literature, religious and secular. The author has concentrated his special attention on the rites and rituals in the temples in South India as laid down in the Agamas both *Saiva* and *Vaishnava* and the modes of worship of Saivites and Vaishnavites, with reference to all available manuals containing accounts of the daily rites of home life, astrological works and calendars and the literature relating to *mantrikam* (sorcery). Chapter III of the book is devoted to the actual description of Rites and Rituals.

In part "A" of Chapter III, the author has recorded in great detail all acts and observances connected with the day to day life of the Hindus in South India at home and in the temple during the cycle of a year. In part "B" of Chapter III the author has dealt with the astrological lore of the Tamils in South India and its impact on their daily life, the significance of marks and omens and divination of future events in the life of a person, the avoidance of human ills by resorting to private worship, pilgrimages, vows and offerings, festivals and sacrifices and *mantrikam.*

4. The author has set forth his conclusions in Chapter IV of the book. As regards the purpose of the rites the author has stated that it is of an endless variety depending upon man's desires, that its manifold manifestations can be classified and grouped under many headings which again will open up avenues of investigation in different directions. According to the author purpose may not be manifest in the same degree in all rites, rituals and ceremonies. It may be more or less prominent or even occasionally absent and a rite cannot be classified as religious or magical in itself solely on a consideration of the purpose underlying it. *Mantrikam* (sorcery) is said to furnish a technical example of the rites where Purpose is kept as a definite objective. On submitting the material to the tests applied by Goods and referred to in Chapter I of the book, the author is unable to find any close consistency in the distinction between magic and religion so far as Instrument and Purpose are concerned. The author has observed that in a country of a highly developed culture like India many of the ideas of the common folk emerge from the religious and philosophical systems and it is difficult to differentiate the popular conception from the *terminus technicus* of philosophy. To him India seems to present a different case from the Christian West in that it knows no devil, that, on account of its predominently monistic thinking, Hinduism does not draw a sharp line between good and evil and that common philosophy dominated by

Vedanta places reality beyond the distinction between good and evil and reckons on principle with only shades and degrees of good and evil and not with any absolute contrast.

5. On laying down this book one is likely to be overtaken by a faint feeling of frustration and disappointment, in that, having launched upon such elaborate factual investigation of rites and rituals in South India, the author has not attempted for the benefit of the readers to make an analytical exposition of the various rites and rituals by classifying and grouping them under well recognised heads. Students of anthropology will be familar with the classification of magic as formulated by Fraser on the basis of the law of similarity and the law of contact and the further classification of magic as theoretical (as a pseudo-science) practical (as a pseudo-art), positive (sorcery) and negative (Taboo). It may not be possible for a reader of this book to accept the observation of the author that it is difficult to differentiate the popular notions of common folk from the *terminus technicus* of philosophy. As pointed out by Lord Raglan, rituals consist, for the most part, not, like criminal law, social etiquette or military discipline, in the regulation of conduct, where at least some regulation is necessary, but in the performance of acts which serve no practical end and are not even an exaggeration of what once may have served some practical end, practical end meaning of course anything which contributes to the health, comfort or happiness of mankind. It will be seen that most of the rites and rituals constitute the practical religion of the people, religious belief being no other than the belief in the value and efficacy of the rites ; and Popular theology, and not philosophy strictly so-called, provides the reasons why rites and rituals are practiced and performed.

6. The observation of the author that Hinduism does not draw a sharp line between good and evil and that popular Hindu philosophy places reality beyond the distinction between good and evil cannot be considered to be

correct, particularly in the background of the various rites, rituals and ceremonies which undoubtedly recognise a sharp distinction between good and evil. The author has apparently ignored the earlier phases of Hindu religious thought. Vedic religion recognised conflict between Gods and Demons and was pre-eminently ritualistic. In post-Vedic times ritualism grew more important still and sometimes Gods are represented as beings indifferent to accepted moral notions. In Brahminism religion is largely replaced by magic, rites themselves being elevated to the rank of divinities and the priests becoming the Gods of Gods. But at the same time it has to be conceded that the sacred books of India enjoin a variety of social duties which are consistent with high ethical standards. But the practice of moral virtues has to be not in substitution of the rites and rituals but in addition thereto. Buddhism in its earliest stage did not recognise any belief in Gods or give any place in it for rituals. In later stages the old Gods of Brahmanism came back and the Buddha was himself deified as a God. Buddhism happened even to incorporate most local deities and demons of those nations which it sought to convert and thus became transformed into a religion full of ritualism profusedly mixed with magic. Rituals occupy an important place in Lamaism which is the Tibetan variety of Buddhism. It would therefore seem inappropriate to refer to the monistic metaphysics and Vedantic concepts of speculative Hindu philosophy, reaching beyond good and evil, in seeking to investigate the popular beliefs and practices embodied in the rites and rituals of the Hindus in South India.

7. It is rather unfortunate that, in dealing with the rites and rituals of the Hindus in South India, the attention of the author has not been directed to the religious and cultural heritage of the Tamils in South India, which has sustained and moulded the observances of rites and rituals in their personal and social life. Perhaps the author has left out of account the religious and ethical lore of the

Tamils in South India and its impact on their character and conduct in the belief that the religious and cultural outlook of the Tamils was in no way different from that of the rest and that it would be sufficient to refer to the vedantic concept of "beyond good and evil" as governing the life and thought of the Tamils also. While the north had predominently a pessimistic world view, the south has ever been inspired by a robust optimism. While the former considered life as unreal and extolled quietism and contemplation, the latter accepted the world as real and was activistic in its ethical conceptions. In the life and thought of the Tamils there has always been a recognition of a clear contrast between good and evil in personal and social life. The ethical genius of the Tamils has always been activistic, as may be seen from the "Kural" which is the bed-rock of Tamil Culture. In the words of Dr. Albert Schweitzer, the "Kural" "with sure strokes draws the ideal of simple ethical humanity. On the most varied questions concerning the conduct of man to himself and to the world, its utterances are characterised by nobility and good sense. There hardly exists in the literature of the world a collection of maxims in which we find so much lofty wisdom ".* * In the 'Kural' knowledge or wisdom has been defined thus:

"சென்ற இடத்தான் செலவிடாதீது ஒரீஇ
நன்றின் பால் உய்ப்பது அறிவு"—குறள் 422.,

which as rendered in English by Dr. Pope is as follows: "Wisdom restrains nor suffers mind to wander where it would from every evil calls it back and guides in way of good". The 'Kural' has entered the heart and soul of the Tamils and has deeply influenced their literature, poetical and devotional. The songs and hymns in *Saiva Thirumurai* and *Vaishnava Nalayiraprabandam* are part of the liturgy in temple worship and household devotion, wherein religion and morality go hand in hand.

8. Rites and rituals are all found in one form or another in most religions and communities, whether anci-

** *Indian Thought and its Developments*, Page 203.

ent or modern, savage or civilised, with a striking resemblance between them, notwithstanding the difference in theological and cultural pattern and one point is clear that rites and rituals are not capable of being explained in terms of modern thought. It can broadly be stated that rites and rituals which are mostly irrational or nonrational, if that is preferred, have sprung from tendencies in human nature such as a feeling that what is of importance to human individuals or groups must be of causal importance in the outer world, that causation in nature must be something like the desires and feelings of human beings. As stated by Bertrand Russell, human imagination longs to create a cosmos consonant to our preconceptions, a cosmos in which causation is passionate and is an expression of love or hate, in which there are heavenly powers to be placated, and the whole gamut of human emotions is projected upon the outer world in all its variegated confusion, the whole process of causation in the outer world being along the lines of our own feelings.

23-6-57 K. S. P.

BOOKS RECEIVED

தமிழோசை by Dr. A. Chidambaranathan, Head of the Department of Tamil, Annamalai University. Published by : Pathumai Pirasuram, Pennadam, South Arcot District, pages 153. Price Rs. 2.50.

சங்கிலி by Prof. K. Kanapathipillai, University of Ceylon. Pages 95. Price Rs. 3/-.

News and Notes

Tamil—Roman Contacts

Rev. Dr. Xavier S. Thani Nayagam, who was recently on a short visit to Rome in connection with his research work, delivered a lecture in Italian at the Institute for Middle and Far Eastern studies (Ismeo) on '*Tamil Contacts with the Roman Empire in the First and Second Centuries A.D.*'. He said that Tamil trade with the Roman Empire was very ancient, and that Greek and Latin words for pepper, for rice, for peacocks and for ginger were derived from the Tamil words which were used by the Tamil merchants.

He said that the Romans had territorial concessions in the Tamil kingdoms, and that the ports of Southern India and North Ceylon had yielded a great quantity of Roman coins as evidence of the trade. The excavations near Pondicherry had confirmed Tamil literary evidence and shown that wine and Roman lamps and gold and silver vessels were some of the chief imports. *He said that no ancient Oriental literature gave so much evidence of terminal Roman trade with South India and Ceylon as Tamil literature.* He also said that Greek and Latin literature, as well as the early Christian literature of Alexandria, showed a great interest in Indian religious thought, in Hinduism and in Buddhism.

The busy ports of the Tamil kingdoms had multilingual quarters for foreign merchants. As a result of these contacts, the Tamils developed their navies, their fortifications and their commerce, and were able to establish overseas empires. It was precisely during this flourishing period of trade that Saint Thomas the Apostle preached in South India in the Tamil kingdoms which included Mala-

bar and Madras, and that a number of embassies from Ceylon and South India visited Rome.

'I am aware that a great number of Roman golden coins found by private persons have been used (without any intimation to scholars) for the making of women's jewellery in the coastal districts of South India, even as late as twenty years ago. About twenty years ago, one of the edifices used by the Romans as a warehouse was traced near Pondicherry. The pottery discovered there was Arretine pottery, and some of the potshreds revealed on chemical analysis residue of Italian wine made from raisins in Southern Italy. This was the inferior wine which used to be exported for foreign consumption.

'I am of opinion that there is evidence in the poems that the Romans, in the first century A.D., had a piece of territory near Cochin belonging to them, that they stationed a garrison there, that the territory stocked gold and valuables and that this territory included a hill. I would not be surprised if the remains of the Templum Augusti of the Pentinger Tables were to be found on the top of a hill when the Archaeology Department of India decides to search for these ruins.

'From the South of India and through the ports of South India, which received goods from other parts of India and even from China, the Romans received spices, muslins, pearls and jewel-stones like beryls, rubies, sapphires, tortoise shell and ivory. In exchange for these commodities, South India and Ceylon received gold and silver, wine, coral, crude glass and lampstands and gold and silver vessels. The Tamil poems speak of these ships sailing into the Western harbours like Musiris on the Malabar coast with gold, and returning homewards with pepper. They speak of the artistically wrought golden vessels in which foreign wine is served to kings and chiefs in the Tamil country. They also mention the Roman

lampstands made of metal which are much admired household ornaments.

The Roman soldiers and other colonists, either by treaty or by individual contacts, were also employed by the Tamil kings as personal bodyguard, as watchers and guards at night in the cities, as engineers in charge of fortifications and defence. The Romans seem to have contributed to the advance of military strategy in South India. The Romans are said to speak an unknown harsh language, to reply by signs and gestures (probably they were poor linguists), to have had a hard and cruel look (a military look) and to be fully clad—covering their entire body in leather—an allusion, I believe, to the military dress of the soldiers, a sartorial fashion unusual to people who had less clothing in the warmer regions of the Tamil country. Not all these soldiers were from Italy ; many of them should have come from other parts of the Roman Empire, but the chiefs were true Romans from the centre of the Empire.

On the study of mutual cultural influences between the Ancient East and West, a great deal of work yet remains to be done, and it is Institutes like ISMEO and students who know the East and the West who can function as cultural ambassadors opening up new lines of communication or strengthening the old. Within Italy, and within India and Ceylon, lie a whole past which is the key to the understanding of the present, and whatever links and connections can be established between them further not only science but understanding and friendship between peoples. I am sure all of us wish these ancient commercial, cultural and religious ties to grow ever stronger between the lands that you and we have as our native lands.'

The Ismeo, Rome, we understand, is preparing to include the teaching of Tamil among its language courses.

Transliteration of Tamil Phonemes* into English

VOWELS

அ	—	a	(as in among)
ஆ	—	a:	(,, calm)
இ	—	i	(,, sit)
ஈ	—	i:	(,, machine)
உ	—	u	(,, full)
ஊ	—	u:	(,, rule)
எ	—	e	(,, fed)
ஏ	—	e:	(,, able)
ஐ	—	ai	(,, aisle)
ஒ	—	o	(,, opinion)
ஓ	—	o:	(,, opium)
ஔ	—	au	(,, now)

CONSONANTS

				Hints re: articulation
Hard[1] (Plosive)	க	—	k	(as in king, angle, alhambra)
	ச	—	c	(,, church, angel, calcium)
	ட	—	t:	(,, card ?)....Retroflex - articulate with blade of tongue.
	த	—	th	(,, threat, this, thick)....dental.
	ப	—	p	(,, pipe, amber)
	ற	—	t	(,, atlas, sunday, arrears)..Retroflex-articulate with tip of tongue.
Soft (Nasal)	ங	—	ng	(,, sing)....velar n
	ஞ	—	nj	(,, angel)....palatal n
	ண	—	n:	(,, urn ?)....Retroflex n - articulate with blade of tongue.
	ந	—	nh	(,, anthem)....dental n
	ம	—	m	(,, mate)
	ன	—	n	(,, enter)....Retroflex n - articulate with tip of tongue.
Medium (non-nasal continuant)	ய	—	y	(,, yard)
	ர	—	r	(,, red)
	ல	—	l	(,, leave)....Alveolar l - articulate with tip of tongue.
	வ	—	v	(,, very)
	ழ	—	l-	(,, ?)....Retroflex l - articulate with blade of tongue.
	ள	—	l:	(,, hurl)....Alveolar l - articulate with blade of tongue.
Auxiliary[2] (ஆய்தம்)	ஃ	—	x	(,, ahead)

The Tamil phonemes may for practical purposes be treated as having single allophones only, except in the case of the hard consonants which have four allophones each, as shown in note 1 on the reverse.

1. The Phonemes, classified as *hard,* have normally an *unaspirated unvoiced* value but acquire the following modified values if preceded by a consonant:—

   (a) a *slightly aspirated* unvoiced value, if preceded by a *plosive or hard consonant.*

   e.g., பக்கம் - is pronounced pak**kh**am, not pak**k**am

   (b) an unaspirated but *voiced* value, if preceded by a *nasal or soft consonant*:—

   e.g., பங்கம் - is pronounced pan**g**am, not pan**k**am
   பஞ்சம் - „ pan**j**am, not pan**c**am,

   (c) a *fricative* value if preceded by a *non-nasal continuant or medium consonant or by the auxiliary consonant.*

   e.g., பல்கலை becomes pal**h**alai not pal**k**alai
   எஃகு „ e**hh**u not e**xk**u

NOTE.—In most present day dialects, the plosive assumes a fricative —sometimes a voiced—value after a vowel also, except in the case of t: which retains its normal unaspirated, unvoiced value even after a vowel.

2. The value of this *auxiliary* phoneme, which must *always* be followed by a hard consonant, was variable during the time of Tholkappiam; it acquired a phonetic value identical with that of the following hard consonant, vide 1 (c) above,

   e.g., எஃகு became e**hh**u

   Later its value became fixed as h, irrespective of the following consonant.

Note (i) With a view to keep down transliteration to the minimum it is suggested that, in the case of Tamil words which are already in free use in English (e.g., Tamil = Thamil), or where it is unnecessary to indicate the **exact** pronunciation, accurate transliteration need not be resorted to. In the case of proper names etc., which occur more than once in the same article, the transliteration need be shown only once in brackets side by side with a free English adaptation, the latter alone being used subsequently, except of course in cases where such a procedure will lead to ambiguity,

e.g., வேங்கடம் = Vengadam (Ve : ngkat : am).

(ii) Reference may be made to *Tamil Culture*, Vol. IV, No. 1 (January 1955 issue) pp. 58-73 for fuller details.

THE TAMIL SCRIPT

(This table is given for the guidance of those who wish to read Tamil texts which often appear in TAMIL CULTURE)

Vowels	Vowel symbols attached to preceding consonant.	Hard consonants						Soft consonants						Medium consonants					
		k	c	t:	th	p	t	ng	nj	n:	nh	m	n	y	r	l	v	l–	l:
அ a	nil	க	ச	ட	த	ப	ற	ங	ஞ	ண	ந	ம	ன	ய	ர	ல	வ	ழ	ள
ஆ a:	ா to the right of the consonant	கா					றா			ணா			னா						
இ i	ி to be *joined* at the top —right of consonant	கி																	
ஈ i:	ீ to be *joined* at the top —right of consonant	கீ																	
உ u	a semi-circle ◡, a vertical stroke । or a loop ◡ to be *joined* to the bottom	கு	சு	டு	து	பு	று	ஙு	ஞு	ணு	நு	மு	னு	யு	ரு	லு	வு	ழு	ளு
ஊ u:	Same as for u, but with an additional stroke or loop	கூ	சூ	டூ	தூ	பூ	றூ	ஙூ	ஞூ	ணூ	நூ	மூ	னூ	யூ	ரூ	லூ	வூ	ழூ	ளூ
எ e	ெ to the left of the consonant	கெ																	
ஏ e:	ே to the left of the consonant	கே																	
ஐ ai	ை to the left of the consonant	கை								ணை			னை			லை			ளை
ஒ o	ெ to the left & ா to the right of the consonant	கொ					றொ			ணொ			னொ						
ஓ o:	ே to the left & ா to the right	கோ					றோ			ணோ			னோ						
ஔ au	ெ to the left & ள to the right	கௌ																	
மெய் pure consonants	A dot · on the top of the consonant	க்																	

Note.—(1) The vowels are written as shown in the first vertical column.

(2) The consonants are written as shown in the horizontal columns, with a symbol or symbols indicating the vowel immediately following. A consonant followed by the vowel அ (a) has no symbol, while the pure consonant not followed by a vowel has a dot on top.

(3) All the eighteen vowel consonants under க (k) are shown as a guide; in other cases only the irregular forms are shown, the rest being exactly similar to those shown under க (k), excepting for trivial differences in a few cases which might safely be ignored.

MEMBERS OF THE GOVERNING COUNCIL FOR 1956-57.

Rev. S. Arulsamy, S.J., Loyola College

Mr. S. Arumuga Mudaliar.

Rev. P. Ceyrac, S.J., Loyola College

Mr. S. Chellaswamy.

Dr. A. Chidambaranatha Chettiar, Annamalai University

Isaiarasu M. M. Dandapani Desigar.

Dr. V. A. Devasenapathi. University of Madras.

Mr. K. Ganesh.

„ M. M. Ghani, Divisional Inspector of Schools, Madurai.

„ K. Kothandapani Pillai

„ S. Maharaja Pillai

Dr. S. G. Manavala Ramanujam

Mr. T. P. Meenakshisundaram Pillai, Presidency College

„ O. RM. M. SP. SV. M. Meyyappa Chettiar

„ C. A. Mohamed Ibrahim

„ A. M. M. Murugappa Chettiar

„ M. Ct. Muthiah

„ T. M. Narayanasamy Pillai, M.L.C. Vice-Chancellor, Annamalai University.

Dr. B. Natarajan

Mrs. Ratna Navaratnam

Mr. S. M. Palaniappa Chettiar

„ A. C. Paul Nadar

Dr. K. K. Pillai, University of Madras.

Mr. P. T. Rajan

„ A. Ramanatha Pillai, A. V. C. College, Mayuram

„ K. V. AL. M. Ramanathan Chettiar

„ R. Ramanathan Chettiar

„ S. Ramasami Konar

„ V. Seshasayee

„ T. K. Shanmugam

„ V. Subbiah Pillai

„ P. M. Sundaram, Oosmania University.

„ Puthaneri R. Subramanian

„ V. Subramaniam

„ V. Sundaramurthi Mudaliar

Rev. Dr. Xavier S. Thani Nayagam, University of Ceylon

Mr. P. Thirugnanasambandam

„ N. K. Vinayakam

TAMIL CULTURE

Subscriptions, advertisements, and remittances should be addressed to : The Manager, *Tamil Culture,* 5-B Aiyavu Naidu Street, Madras-30.

Subscriptions are best remitted in the form of crossed Postal orders or cheques or Bank drafts *payable in India* drawn in favour of *Tamil Culture.* Cheques not drawn on a Bank in Madras should include the Bank's collecting commission of 8 annas. V. P. P. charges are extra.

Subscriptions and remittances may also be remitted to :

CEYLON : Colombo Book Centre, 20, Parsons Road, Colombo.

MALAYA : Manager, *Tamil Murasu,* 71, Selegie Road, Singapore 7.

RATES OF SUBSCRIPTION (effective from 1956) :

	India, Ceylon, Burma, Malaya	U. K.	U. S. A. & other countries
Annual	**Rs. 7**	**Sh. 12/6**	**U. S. $ 2·00 or** its equivalent
Single Copy	**Rs. 2**	**Sh. 4**	**U. S. $ 0·75.**

As back numbers are usually sold out quickly, we are unable to guarantee supply of back numbers to subscribers who send their subscriptions for any year after one or more issues for that year are out. In such cases we can only supply subsequent issues of the year at single copy rates. Subscribers are therefore requested to send their subscriptions, renewal or fresh, to reach us by 31st December.

Literary communications, Exchange, and Books for review should be addressed to the Chief Editor, *Tamil Culture,* 5-B, Aiyavu Naidu Street, Madras-30.

To secure their return, if not accepted, the Mss. offered for publication should be accompanied by a stamped addressed envelope. The Editor does not take any responsibility for Mss. that may be lost. Mss. should be typewritten and sent in duplicate to facilitate printing.

The expression of individual views by contributors or reviewers does not imply editorial endorsement.

Published by Dr. M. Varadarajan for Academy of Tamil Culture, 5-B, Aiyavu Naidu Street, Madras-30 and printed by K. S. S. Rajan at The Jupiter Press Private Ltd., 109-C, Mount Road, Madras-18.